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HENRY RUSSELL PRITCHARD.

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ADDRESSES

OF

HENRY RUSSELL PRITCHARD

WITH

BIOGRAPHICAL SKETCH

BY

B. B. TYLER

And an Appendix from "Bishops and Councils,"

By JAMES LILLIE, D. D., M. D.



CINCINNATI, OHIO

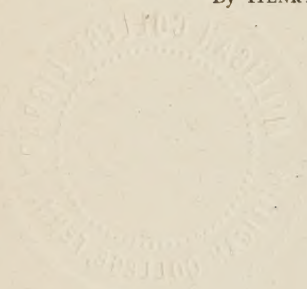
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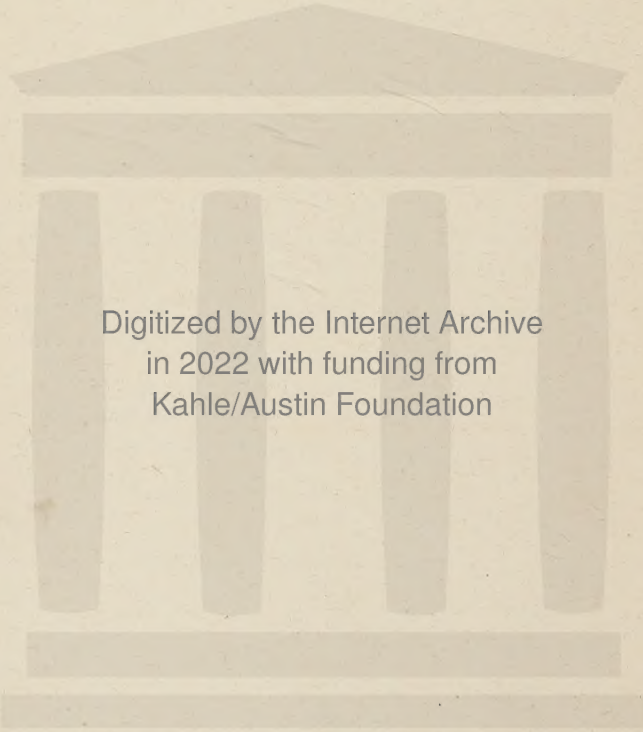
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BIOGRAPHY.

The most picturesque figure remaining on the stage of the pioneers of "the Current Reformation," is the venerable Henry R. Pritchard, of Indiana. It is a benediction to be in the majestic presence of "the grand old man" for even a few hours. To listen to one of his unique, and always instructive lectures, is an intellectual experience never to be forgotten. He was born January 25, 1819, and is now (1895), therefore, in the seventy-seventh year of his age; but there is no indication of a failure in the vigor of his intellectual powers. His memory is, apparently, as retentive and his logical faculties as keen as at any period of his long life.

Henry R. Pritchard is a native of the famous "Blue Grass Region" of Kentucky. He first saw the light in a humble home in Bourbon County, situated on the road leading from Paris to Georgetown, and about three miles from the former. At the age of seven years he was carried by his parents to Bracken County, in the same state, where the family resided on the banks of a stream called the North Fork, about three years. It was here that, in the year 1828, he first heard from Mr. Blackstone Abernethy the principles set forth with great ability by Alexander Campbell in *The Christian Baptist*. To this day Father Pritchard remembers some of the words, even, of

Mr. Abernethy, and much of his teaching. He thinks that perhaps this is quite as much from hearing his mother speak of the discourses at home as from hearing the preacher himself.

In the autumn of the year 1829, the elder Pritchard removed with his family to Newport, Campbell County, Kentucky. It was at this place that, on the first day of August, 1830, Henry suffered an irreparable loss by the death of his mother. Her memory is exceedingly precious to him, although at the time of her death he was a little less than twelve years of age, and sixty-five years have come and gone since this terrible bereavement. Mrs. Pritchard's death left five small children, two daughters and three sons, motherless. Henry was the second child. Four weeks after the death of his mother, his youngest sister followed her into the unseen. His brother and sister, younger than himself, were sent to live with their grandfather. Henry and his brother, two years older than himself, took counsel together as to what they would do. Their conclusion was, that as they were poor, and their relatives were generally rich, they would not go to them and be the only poor ones in the company. With this determination thoroughly fixed in their minds, the two motherless and homeless boys started out in the world to work for one another, and to make their way in life as best they could. The lads did not wait for something to turn up—they started out to turn something up.

They were not a great while in obtaining employment. James became a teamster for General Taylor. He continued in this service two years, while Henry served Mr. John W. Tibbatts, General Taylor's son-in-law.

Here the boys found good friends. Mrs. Harris, General Taylor's daughter, a Christian woman, was a mother to Henry. The boys worked together until Henry was twenty-one years of age, and James had attained the age of three and twenty. Henry owned all that James owned ; while all that James possessed belonged to Henry. A single trunk, at this time, held the accumulated wealth of the Pritchard young men. Before the death of their mother they had each had six months in school. While with General Taylor and Mr. Tibbatts, the latter supplied them with books, which they read of evenings and on Sundays. After leaving the service of these gentlemen, Henry worked three months and sent James to a common school with his earnings. Later, James did as much for Henry. This mutual assistance in obtaining an education continued two years. Father Pritchard now says that the best he can say for the schools they attended is, that "they were *very* common." In these days of trial, for five years after their mother's death, they had but one suit at a time fit to wear to church ; but they did not stay at home for that reason. Being near the same size, they could both wear this Sunday suit. James went to church Sunday morning. Henry attended the church service Sunday evening. This was the order for one Sunday. The next Sunday the order was reversed. Henry attended in the morning, and James in the evening. While one was at church the other employed his time at home reading. They read only books of value. They had no use for either literary trash or literary poison. To this day Father Pritchard speaks of the value of *good* books—*standard* works—with unction. He is glad that he

read only good books. This fact explains, in large part, his remarkable intellectual vigor and the treasures of knowledge which he possesses. During this period the lads had many friends, and, so far as they knew, no enemies. Father Pritchard avers that he never had an enemy until he began to preach. He thinks that possibly his efforts to be witty, or his imprudent tongue, or both, was in a measure to blame for the existence of these enemies.

At the age of eighteen Henry united with the Methodist Church. At that time he knew but little of the teaching of any church. He became a member of the church that he might live the Christian life. He began at once, earnestly, the study of the Bible, reading but little else than this inspired and inspiring literature for the space of three full years. This, he says, was the best schooling of his life. He memorized many chapters, and could, at the end of the time here indicated, repeat more than one hundred in the Old and New Testaments. He committed to memory all the promises concerning the Redeemer made to Eve, Abraham, Isaac, Jacob, Judah, David, and Mary. He memorized all that the prophets had said descriptive of the person promised. He also stored away in his memory the testimony of the apostles that all the things predicted concerning the Redeemer were exactly fulfilled in the person of Jesus of Nazareth. The result was inevitable. Henry R. Pritchard came to believe very strongly and intelligently that Jesus of Nazareth is *the* Christ, *the* Son of the living God. These three points furnished the material for his first sermon after he identified himself with the disciples of Christ.

Soon after he entered the Methodist Church he was appointed class leader by the preacher in charge. After he had served about six months as leader, a second class was given to him about six miles from the first, and it was his duty to meet the first class at nine o'clock Sunday morning, and the second at three o'clock in the afternoon of the same day.

After young Pritchard had been a member of the Methodist Church about a year and a half he was given a license to exhort. His meetings for exhortation were held Sunday evenings. He had three meetings each Lord's day for a year—two class meetings and a meeting for exhortation. His exhortations were made up of Scripture recitations. He placed together texts of Scripture that spoke of the love, mercy and goodness of God, his willingness to save, and his unwillingness that any one should perish. He sometimes would recite from memory an entire chapter. The fifty-fifth chapter of Isaiah was a favorite with him. He would probably close his address, about twenty minutes in length, by repeating the tenth chapter of the Epistle to the Romans, from the eighth to the seventeenth verses. This was a common conclusion of one of his exhortations. There was enough material in one of these speeches to require about thirty minutes by a good speaker for its effective presentation, but Henry would rattle it off in twenty minutes. He soon became so popular as a speaker that the preacher in charge would call on him to exhort at the conclusion of his sermons. Having heard the young man four or five times, he took him to one side and said: "You should not make that passage in the tenth chapter of Romans so prominent—

the place in which the apostle teaches that faith comes by hearing. There is a kind of faith that comes by hearing—a mere historic faith—but the faith that saves the soul is the gift of the Holy Ghost.” This was Henry R. Pritchard’s first lesson in modern theology. He was, as it were, thunder-struck by the words of the minister. He supposed that the passage quoted taught what is true as to the genesis of faith, because it is in the Bible. The thought had not entered his mind that this was not good Methodist doctrine. That the Bible affirms that faith comes by hearing the Word of the Lord, was enough to satisfy his mind on that one point. The young man said nothing in reply, but he had, he says, two objections to what the preacher had said. The first was, that God says faith comes by hearing; and the second was, that this quotation was a part of His speech—and it was the only speech he had!

Soon after this incident, in one of his meetings, he opened the doors of the church, and received four persons into fellowship. At the close of the meeting he was told by an aged member that the preacher in charge, his superior in office, would call him to account for so doing, as he had not been ordained, and therefore had no authority to open the doors of the church. He was reported to his superior, but the preacher said: “Go ahead and do all the good you can, and pay no attention to these people who find fault.” Mr. Pritchard felt much relieved from this unexpected speech; but he opened the doors no more in that church!

In 1839 Henry R. Pritchard, the young Methodist “class leader” and “exhorter,” attended “quarterly

meeting" and passed his examination, not only as "leader" and "exhorter," but also as "steward"; for by this time he was so thorough a Methodist that he held the three offices here named. He says that he had nothing to do with "the examination" but to sit still, while the preacher, under whom he worked, commended him in all these departments. The arrangement was then made, on the recommendation of his superior, for Henry R. Pritchard to join the conference one year from that time as a full-fledged minister of the gospel in the Methodist Episcopal Church.

The Presiding Elder placed him under the instruction of the preacher in charge, to study the Articles of Religion and the Rules of the Church. This he had not done up to that time. He proceeded without any incident of note until he came to the article which affirms that Christ suffered and died to reconcile his Father to us. This statement the young man was not prepared to receive as true. It was a part of his speech, as was the portion of the tenth chapter of the Epistle to the Saints in Rome, above referred to, that "God is in Christ reconciling the world unto himself," and that he had committed unto the apostles of the Lord Jesus the word of reconciliation. He also read in the New Testament that the ambassadors of the Christ besought sinful men to be reconciled to God. This seemed to contradict the teaching of that Article of Religion. The student, therefore, requested his teacher to cite proof from the Bible sustaining the doctrine that God is in Christ reconciling himself to the world. He then propounded three questions to the minister under whose instruction the Conference had placed him. The questions were as follows :

1. Is God in Christ reconciling himself to men, or is he in Christ reconciling men to himself?

2. Did God commit the word of reconciliation to the apostles, to be preached by them for the purpose of reconciling God to men, or for the purpose of reconciling men to God?

3. Did the apostles in Christ's stead pray God to be reconciled to men, or did they pray men in Christ's stead to be reconciled to God?

To these questions he also added: "It seems to me that if this Article be true, John iii. 16 should read: 'God was so angry with the world that his Son, Jesus Christ, ran off, and left him, and came into the world, and suffered and died to reconcile him!'"

After thinking for a time, the teacher turned to the student, and said: "Henry, don't meddle with that Article; it has the greatest talents of England behind it."

It is more probable that this was the best defense the preacher could make; certainly it was the only defense that he attempted. The young candidate for the ministry was left alone to debate the question: "Shall I be compelled through life to follow the greatest talents of England, or shall I be guided in my faith and teaching by the Word of God?" He passed through the winter of 1839-'40 dissatisfied. He began to fear that he could not preach the doctrines of the Methodist Episcopal Church. But where could he find a better church? A church in which more truth was taught? A church in which he could enjoy greater liberty of conscience and of speech? He knew that the church of which he was a member possessed much truth. It was a great church, and a mighty power for good.

This he knew then, this he knows and says now; but he was not satisfied. He desired something better, larger, truer. He was in this unsettled state of mind when, in December, 1839, he changed his residence from Campbell County, Ky., to Boone County, in the same state. Here he was again appointed "class leader." In Boone County he met with the first congregation of disciples with which he had any acquaintance. He had heard the Rev. Mr. Jameson, who was known as a "Campbellite Killer," preach against them, and he had read a little volume entitled, "Philips' Strictures on Campbellism." He was not then in a state of mind to hear the disciples with favor. And besides, as he says now, reviewing the experience of more than fifty-five years ago, "the disciple preacher was a man of many words and few ideas." From him he thinks that he learned little or nothing. At this time he had some pleasant talks with an intelligent disciple of Christ named Alden—C. O. Alden—a school teacher. From him Mr. Pritchard learned that in all points where he differed from the Methodists he agreed with the disciples. This fact surprised him not a little. He also learned from Mr. Alden that much of the truth taught by the Methodist brethren was held and taught by the disciples also. In this fact he found again a surprise. Father Pritchard says now that he could repeat from memory more Scripture than could Mr. Alden, but he confesses that Mr. Alden was able to make better use of it than could he. The young man is now prepared to take a step forward.

About the first of May, in the year 1840, Dr. L. L. Pinkerton came to the town of Petersburg to hold

a series of meetings. Henry R. Pritchard resided in Petersburg at this time. He had succeeded in committing to memory the entire Epistle of Paul to the Saints in Rome. Dr. Pinkerton selected as the subject of his first sermon in Petersburg this portion of the New Testament. Young Pritchard heard him preach. He made up his mind that Dr. Pinkerton understood the Epistle to the Romans, and that he was the first man he had listened to who did understand it. He lost no time in becoming acquainted with Dr. Pinkerton. With him he had some conversations on the subject of the Christian religion, that were full of profit. Among other things he learned when engaged in conversation on so grave and important a subject as religion, not to contend for victory, but for the truth. This lesson he is quite sure has continued with him through life, and is a lesson of incalculable value. He remembers Dr. Pinkerton as gentlemanly, kind, amiable, full of sentiment, and when engaged in conversation on the subject of Christianity, he was the personification of intelligent piety. In a word, Henry R. Pritchard learned to love Lewis L. Pinkerton as a brother, and his memory is exceedingly precious to him to this day. He listened attentively to every discourse delivered during the series of meetings. After hearing day by day, for the space of three weeks, he became fully convinced as to his duty—the questions that for some time had given him not a little trouble were intelligently settled, so that on the twentieth day of May, 1840, H. R. Pritchard left the Methodist Church and identified himself with the disciples of Christ. He loved the Methodists. The Methodists loved him. He had no quarrel with them; nor they

with him. He looks back upon this change of special religious and Christian fellowship as *the* trial his life. He says that the Methodist brethren were always kind to him. He never was badly treated by any member of the church while he was a Methodist; nor after he left them did they mistreat him. The change that he made was on principle, and as a result of intelligent conviction. Father Pritchard says, in a letter at hand: "I love the Methodist people still, for I have been among them, and I know that many of them are as honest as I am; but I know, also, that they are in error in many things."

Six years after Mr. Pritchard made the change above described, he preached in Petersburg. One-half of the congregation of disciples in that place was made up of his old class, who followed him into the new fellowship. The memory of that meeting is, of course, very pleasant. It meant a reunion between that great-hearted man and many of his old friends for this world and the world to come, for time and for eternity.

Soon after his union with the disciples, Mr. Pritchard began to preach among them. His first sermon was preached about five weeks after making the change. It was delivered the first Lord's day in July, 1840. To-day, in speaking of it, he says: "It was a splendid sermon, for it was all Bible."

In the winter of 1840-'41 he cut and put up one hundred cords of wood. In March he sold the wood for one dollar a cord in the forest. With the money thus obtained, and a little more, he was able to attend school for eight months at Rising Sun, Indiana. The principal of the academy was a Mr. Holly. It

was at this place that Mr. Pritchard became acquainted with B. U. Watkins and Love H. Jameson. In February, 1842, Bro. Pritchard went to live with Bro. Watkins near the city of Cincinnati. While at school in Rising Sun he paid his own expenses out of the money he had earned chopping wood—tuition, books, clothing, etc.—and preached for the church in that place for his board. During the year 1842, he served the church in Carthage, Ohio, and in Fulton, now a part of Cincinnati. That year also, under the tuition of B. U. Watkins, he began to study the Greek and Latin languages. In March, 1843, the churches of Cincinnati sent him out as an evangelist to preach through Hamilton, Butler and Preble Counties. The brethren gave the young preacher a horse, saddle and bridle, at an expense of fifty-two dollars. He received besides, twenty-five dollars in money, and a coat and a pair of pantaloons, the cost of which was sixteen dollars. This was all he received for eight months' service as an evangelist, during which time he preached almost every day. The immediate visible result of this work was the baptism of two hundred and fifty believers, the bringing into coöperation with the disciples of three Baptist congregations, the ownership of two houses of worship, and the enlistment of a preacher. In December he returned to the home of Bro. Watkins. He remained there until May, 1844. During this time he prosecuted his studies with characteristic zeal under his friend, B. U. Watkins. While he studied, he preached regularly for the church at Mt. Pleasant, Ohio. His financial reward was three dollars per week. In the month of May, 1844, he returned to Indiana, spending the greater part of his

time for about three months in the region of Rising Sun. From this place he made an evangelistic tour to Kentucky, spending his time chiefly in Scott and Bourbon Counties. The brethren contributed more liberally toward his support than had been the case previous to this time. From Kentucky he went to Ohio, and visited the places where he preached in 1843. During the three or four years that he spent in Ohio, his preaching companions were B. U. Watkins, Walter Scott, James Challen, D. S. Burnet, George Campbell, J. J. Moss and Benjamin Franklin. Henry R. Pritchard was comparatively a boy among them, and remembers with gratitude their unnumbered acts of kindness to him.

In October, 1844, Mr. Pritchard settled in Oxford, Ohio. He remained in this place until January, 1846. While in Oxford, he pursued his studies under the direction of one of the professors in Miami University. His time as a preacher of the Word was divided between Oxford and New Haven. Miss Emiline Birdsell, whose home was in the vicinity of Oxford, became Mrs. Henry R. Pritchard in January, 1846. For almost a half-century Bro. and Sister Pritchard have lived together in the holy estate of matrimony according to the instruction given in God's Work—an unspeakable blessing each to the other. Immediately after his marriage Bro. Pritchard removed to Fairview, Ind. This was his home for eight years. He preached in the counties of Rush, Fayette, Union and Wayne. In that district he was associated in the ministry of the gospel with George Campbell, Benjamin Franklin, S. K. Hoshour, H. St. John Van Dake and John O'Kane, not to mention others. Within the eight years of his

residence at Fairview, many hundred, under his faithful, earnest, loving ministry, turned to the Lord. It ought to be known that, for the first thirty years of Henry R. Pritchard's ministry, he was a successful revivalist, or better, evangelist, in the New Testament use of the word, in Eastern and Southern Indiana. He regrets that no account was kept of the numbers whom he baptized into Christ. He did not report, probably, one in ten of his converts to the papers. He had an idea, which he now considers foolish, that to do so presented an appearance of boasting. But for this foolish notion, what an interesting, instructive, and encouraging record of work in the name of the Lord might we not be permitted to read one of these days! But while Bro. Pritchard was busily engaged in testifying the gospel of the grace of God, and through its instrumentality turning multitudes from darkness to light, he pursued with great industry the studies that would make of him a more efficient preacher of the glad tidings. He studied Greek and Latin under Prof. A. R. Benton, who had charge of an Academy in Fairview. At the same time he received from Prof. S. K. Hoshour instruction in German.

In the early part of the year 1854, Bro. Pritchard became the preacher of the church in Columbus, Ind. This congregation was then called "New Hope Church," and was one of the five churches in the state, which, in 1829, took a stand for the principles represented by the disciples. The other congregations were those at Little Flat Rock, Ben Davis Creek and Fayetteville, in Rush County, and Liberty, in Jefferson County. These were the first assemblies of believers in the State of Indiana that were known,

and desired to be known, simply and only as churches of Christ. In all these congregations, except the one at Liberty, Henry R. Pritchard has served as regular minister. When he went to Columbus, in 1854, the church had two houses of worship—one in the country, the other in the town. For a year and a half he divided his time between the two places. There was only one church organization. The church in Columbus was organized independently on the twentieth-eighth day of July, 1855. The members of the original body were divided, according to convenience, between Columbus and New Hope. For the space of seventeen years Bro. Pritchard remained with these people in Bartholomew County. He thinks that some of his best work was done during this time—when he was from thirty-five to fifty-two years of age. He says: "Some of the happiest days of my life were spent in that domain. The shadow that covers my soul to-day is the knowledge that a large part of my fellow helpers whom I loved in the truth are now in the land of the redeemed, so that I meet them no more on earth; but we will meet soon."

In the early part of 1870 his sons went to Daviess County, Ind., to take charge of a farm. His eldest son, who had studied law, was in ill-health. That he might regain his health he remained four years on the farm. The presence of their sons in Daviess County was the prime cause of the removal of Bro. and Sister Pritchard, in the course of the year 1870, to that part of the country. For four years Bro. Pritchard served the church in Washington, Ind., in the pastoral office. In the autumn of 1873 he disposed of his farm, and, with his family, removed to Indianapolis, where he

now lives in a serene old age, happy in the consciousness of a long life well spent, and rejoicing in the hope of a glorious immortality. Concerning himself and faithful companion, Father Pritchard says: "We are now so old that we can not get away—until we move over the river, where most of our friends live." During the last dozen years, or since his removal to Indianapolis, he has preached, as he has had opportunity and strength, among the churches in Rush, Wayne, Union and Boone Counties. A portion of this time he has spent "rambling," as he calls it, among the churches in several states.

Henry R. Pritchard has been a faithful and strong preacher of the simple old gospel for five and fifty years. He has never been known to grumble or complain about anybody or anything in all that time! He has never entertained a feeling of jealousy against any of his brethren in the ministry. He confesses that he has seen jealous preachers, but he has avoided them. To him their company was not congenial. His has been a life of great industry as a student and preacher. Henry R. Pritchard was not, as some men are, *born tired*. He never had a vacation. He never missed an appointment except for cause over which he had no control. All his life he has diligently sought information in good books. The best books, and only the best, have been his companions. His accumulation of valuable knowledge, and his ready command of the same, is marvelous. He has always found pleasure in listening to wise men when he has had opportunities to hear them talk. He says that when he is with "simpletons," he does the talking! Father Pritchard says that he studied "the higher criticism" when he read

Voltaire and Paine. He says that he thinks about as much of a preacher in the pulpit on the Lord's day playing higher critic as he does of the antics of a monkey in a street show. He believes the Bible, and has no use for any preacher who says, in effect, if not in form, that half the Bible is false, and the other half is not reliable. Genesis, he says, is the only history of the first three thousand years of the world, and it is the best history that we have. Henry R. Pritchard is preëminently a man of faith. He believes in God, and has implicit faith in his Word as written in the Bible. "My creed is, Göd's Word is right. This is the creed I made before I began to preach, and on these four words I stand to-day. The creed that God made for us is to present his Son, a living person, as the object of faith." This is Father Pritchard's latest deliverance on the creed question. He is, and has always been, a firm friend of our missionary enterprises. He is in favor of everybody and everything by whom and through which Christ is made known to men. "Some, indeed," said Paul, "preach the Christ because of envy and a contentious disposition, and some because of good-will. These do it from love, because they know that I am set for the defense of the gospel; those preach Christ from a contentious disposition, not sincerely, thinking that they will add affliction to my bonds. What difference does this make? CHRIST IS, NEVERTHELESS, PREACHED IN EVERY WAY, WHETHER IN PRETENSE OR IN TRUTH; AND IN THIS I REJOICE; YES, AND I WILL REJOICE." This quotation, from the Epistle to Philippians, contains and expresses the sentiment and spirit of Father Pritchard. The supremely important matter is, that the Christ shall be

preached. Hence he believes with all his heart in Home Missions and in Foreign Missions. He will not agree for a moment that Jesus was in error when he commanded his disciples to evangelize the whole world. He believes not only in good music in the church, but he believes in the best. Our Father is more than worthy to receive the best that his children can present to him. He is in favor of everything that does good to men. He is uncompromisingly opposed to everything the tendency of which is to degrade men and women. He thinks that we need a clear-headed man to give the world a book in which sin will be defined, "for some blockheads who make everything a sin, except grumbling, growling, complaining, being hateful and hating others,"

"Finding fault with *that* and this,
And finding somewhat still amiss."

While Father Pritchard is the soul of good nature, and while his spirit is wonderfully broad, he has been engaged in a number of public oral discussions. In these debates he has contended, not for victory over his opponent, but for truth. This has given him, together with his genial spirit and ready wit, a tremendous power as a polemic before a popular audience.

When he was only twenty-four years old, Henry R. Pritchard engaged in a public discussion in Florence, Ky., with the Rev. Mr. Shaffer, a representative of the Lutheran denomination, on the creed question. His second discussion was concerning the truth of Universalism, and was held in New Paris, Ohio, with the Rev. Mr. Leftwich. Later, Mr. Pritchard and Mr. Leftwich engaged in a debate at Oxford, Ohio. As a

result of these investigations, Mr. Leftwich gave up Universalism, and in a letter thanked Father Pritchard for bringing to his attention the teaching of the New Testament concerning the destiny of man. His next engagement was with the Rev. John Wall, a Methodist preacher on Paint Creek, Preble County, Ohio. They debated the action and subject of baptism, and prayer for the remission of sins. It is interesting to know that a son of this Mr. Wall is now an honored elder in a congregation of disciples in the State of Indiana. The Rev. Erasmus Manford was, years ago, in the West, a great light in the Universalist body. He was editor of a paper called *The Western Universalist*. He and Father Pritchard engaged in a discussion in the town of Liberty, Union County, Ind., the last week in 1846. The following is H. St. John Van Dake's report of it in Arthur Criehtfield's paper, *The Orthodox Preacher*. This quotation is especially interesting as revealing the spirit which characterized these theological tournaments. Mr. Van Dake said: "Bro. Pritchard recently gained a complete victory in a single combat, theological, with Mr. Manford, of *The Western Universalist*. The battle raged four days; the devil fought desperately, fell reluctantly, and bore his defeat with as much equanimity as could be expected in such a case."

Father Pritchard enjoyed "a set-to" with the Rev. Williamson Terrell, of the Methodist Episcopal Church, who had the reputation of being a "Campbellite killer," in November, 1847, at Fairview, Ind. "This debate nearly ended the Methodist Church at that place. Bro. Terrell went out of the business of killing Campbellism and Campbellites, became a

gentleman, and learned to treat our brethren with respect and kindness to the end of his life." In 1849, Father Pritchard spent two evenings trying to show the Rev. Mr. Emmet, of the Universalist Society, the teaching of the Lord in the New Testament. Bro. Pritchard seems to have found a peculiar pleasure in reasoning with men who affirmed that in the world to come it shall be with the wicked as with the righteous. Only four years after his attempt to enlighten the Rev. Mr. Emmet, he consented to give a few lessons in the rudimental principles of the gospel to the Rev. B. F. Foster, a member of the same school of theology with Mr. Emmet. This was at Bentonville, Ind. The same year, in Columbus, Ind., he engaged in a debate with the Rev. W. W. Curry. This gentleman was a noted polemic among the Universalists, and later a shining light in the Republican party in the State of Indiana. Father Pritchard and Mr. Foster, mentioned above, were so pleased with each other as disputants, that at Filmore, Putnam County, Ind., they are seen, in 1858, again face to face, reasoning in the presence of the people with one another concerning the truth of the Universalist teaching. In the same year he met a second time, in public debate, the Rev. Mr. Curry. In 1860, he encountered a Methodist minister named Brockway, in Westport, Decatur County, Ind. Father Pritchard entertains a very poor opinion of this gentleman's ability to defend the Methodist teaching and practice. Not so, however, his next antagonist, the Rev. Thomas Brooks, whom he met in a debate in Cloverdale, Putnam, Ind., in 1866. This was one of the great intellectual contests of

Father Pritchard's life. Mr. Brooks was at that time the champion of Methodism in that part of the world, and is said to have had a commission from his Conference to destroy the hated Campbellites, and to drive the hated and dangerous Campbellian heresy out of the State of Indiana. The lamented O. A. Burgess was intimately associated with Bro. Pritchard in this discussion. This fact indicates the dignity and importance of the occasion. The discussion continued nine days. It became an evangelistic meeting. Ninety-four persons were immersed during the progress of the debate. Twenty-five of these were members of the Methodist Church in Cloverdale when the discussion began. One would think after this experience it would have been impossible even to find a representative of the Methodist denomination willing to meet Bro. Pritchard in debate, and it was a long time before one was found with the quality and degree of courage required. In 1890, at Colfax, Clinton County, Ind., the Rev. Mr. Colvin, a presiding elder in the Methodist Church, engaged in a public discussion with Father Pritchard. This was probably quite as much for the honor of meeting such a man as Henry R. Pritchard, as for anything else. Father Pritchard's characteristic comment on and estimate of this man is that "he knew but little, and did less." In 1891 the Rev. Mr. Potter, at Fairview, discussed with Bro. Pritchard the question: "Is Salvation Conditional?" Father Pritchard's remark concerning Bro. Potter is: "He is the best humored man in the business." Besides these regular, open, formal, deliberate engagements, Henry R. Pritchard has taken a prominent and *active* part in many other encounters similar in

character by the score—discussions that came on suddenly and without previous preparation. To the ordinary man these would be worthy of record and comment, but to this valiant old soldier they are not considered worthy of mention. Henry R. Pritchard has indeed fought. He has been a warrior for God, and Christ, and the Bible, and truth.

Notwithstanding the hardships through which this grand old hero has passed, the burdens that he has borne, the disappointments and losses, and crosses innumerable, to which he has been subjected, and the battles in which he has been engaged, he is as gentle and mild, as bright and sweet, and happy and hopeful, as if his entire life had been one long, continued and undisturbed May day.

What a sermon is this life! What a benediction! How glorious the presence of Henry R. Pritchard! God alone can reward him, and he will!

B. B. TYLER.

NEW YORK, Dec. 28, 1895.

INTRODUCTION,

PRITCHARD-TERRELL DEBATE.

In the early part of the nineteenth century the spirit of the various denominations was very unkind and hateful towards each other. Meeting-houses were closed, and all not of the same faith and order were shut out. The Lord's table was fenced in, and all who differed from the party communing, in polity or doctrine, were excluded from partaking with them. If a kind-hearted minister (and there were some of that kind) should invite members of other churches to partake of the Lord's Supper with his brethren, he was publicly censured by the synod, or council, for going to men uncircumcised, and eating with them; and for this grave offense was suspended from the ministry. In their public addresses they denounced the ministers of other churches as wolves in sheep's clothing, and the members of the flock as goats, belonging to the devil. Ministers would seldom stop and converse with men on the streets of the town, or in the public highway. They were a holy order, and should not mingle with the common herd in public. It was this devilish spirit in preachers—this spirit of hatred, envy and malice—that moved Thomas Campbell, in Pennsylvania, and B. W. Stone, in Kentucky, to commence the work they did. The first object of each of these men, and

the only object in the beginning, was to teach Christian people that the spirit of the age was wrong; that as God loved them all, they should love each other, and that every Christian should be filled with the spirit of the gospel, which is love and kindness to all, especially to Christian brethren.

B. W. Stone said to me, while traveling together in a buggy, when I commenced the work I did at Cane Ridge: "I had no thought of raising a party. My purpose was to teach Christian men and women to believe the Lord's Word and love him, and love one another as brethren. This I believe to be the Lord's will, and I preached it to save my own soul. I did not want to raise a party; we had too many parties then. I wanted Christian people to love and serve God, and to love one another. This is what I aimed to do, and no more. But J. P. Campbell, and others, made an assault upon me, and denounced me as a heretic." I said to him, "How did you get along with them?" He said, "Well, Campbell was the strongest man among them, and I replied to him and let the others go. I showed him that for my preaching to men to love God he hated me, and for my preaching to men to love one another he abused me, and denounced me as a vile heretic." Thomas Campbell, I have no doubt, would have said the same.

In the providence of God these two men, both scholarly and learned Presbyterian ministers, appeared about the same time, in different parts of the country, and commenced the work of restoring the spirit of love and good will to the church of Christ on earth. No two men could have been found better fitted by nature, and by education, to accomplish that grave

object, than Thomas Campbell and B. W. Stone, both amiable, gentle, loving, and kind to all men. Even their enemies were compelled by these sweet-spirited men to admit their piety and goodness, while they denounced their heresy. This was the first step in this grand movement for the restoration of primitive Christianity. Had B. W. Stone been blessed with such a son to help him as Thomas Campbell was, he would have seen all that was involved much sooner than he did.

It was this appeal to men to be friends and brethren in Christ that led Thomas Campbell to write his celebrated "Declaration and Address," to show how Christians could be one common brotherhood, and have love for each other, and work together in Christ for the spread of the gospel of the grace of God. The ministers of the various churches were alarmed for fear their craft was in danger. They had so long managed and controlled all church matters, they feared the people might learn that God expected them to do something in his service, and commenced warning the people against the dangerous heresy. This led to the explanation of the declaration by Mr. Campbell: "We speak where the Scriptures speak, and are silent where the Scriptures are silent," by which he meant, that we will teach for Christianity just what the Scriptures teach, and nothing more, and upon this we will unite as brethren in Christ, and in all other things we will leave men just where the Scriptures leave them, free to enjoy their opinions, without making them tests of fellowship. These words of Mr. Campbell have been shamefully perverted by some, and made to mean the very opposite of what Mr. Campbell intended. These wonderful interpreters make it mean that men shall not

do anything unless the Scriptures tell them to do it. Under this rule men could not ride on horseback, nor walk, nor go on the train to an appointment, nor build a meeting-house, nor many other things that might be mentioned. "The Scriptures do not say that, and you must not do it; you hurt my conscience"—thus making their conscience the law to govern the church. Men had better teach for Christianity what the Scriptures teach, and leave other things alone. If men have some foolish opinions and foolish customs, let them have them, so long as they do not conflict with the spirit and teaching of the Scriptures, and we can then have peace and harmony in the churches.

These ministers in the various denominations, in their alarm about this new heresy, made friends with each other, and made common cause in trying to keep it down. It was interesting to see Baptist ministers who, sixty years before, were tied up and whipped by pedo-baptists for preaching the gospel without their authority, locking arms with their old masters, and fighting the men who were preaching peace on earth and good will to men. Some men who were blessed with the gift of gab and plenty of impudence, were selected and sent out as "Campbellite killers." Mr. Terrell was one of this class.

Mr. Manford, editor of the *Western Universalist*, was preaching in Liberty, Union County, Ind., and heard of me there, and left a challenge for me to meet him in debate at that place. I accepted the challenge, and met him the last of December, 1846. While I was in that debate Mr. Terrell was at Fairview, then my home, delivering a number of speeches on "Campbellism." I had not seen nor heard of the

man before. When I got home I found the community under a high state of excitement. Some of the brethren said he was the strongest man who had visited that place. It was not an uncommon thing to mistake impudence for sense, and a logical idiot for a great man. I made up my mind to hear him as soon as I could. Some time in March he preached at Fairview, and I heard him. When he closed his speech he dismissed the audience, but retained the members for class. Most of the people left for home, but Bro. W. W. Thrasher and myself remained outside till he came out. I met him at the door, was introduced to him, and invited him to dine with me that day. He said he could not, for he was in a hurry and had to leave. I said I would like to talk to him some. He asked, "What do you want to talk about, sir?" I answered, "I would like to talk about your speech to-day." To which he said, "What objection have you to my speech, sir?" I said, "I object to your stating a proposition in the language of Bro. Campbell, and then representing him as denying it." He then said, "Well, sir, if I preach your doctrine, what are you grumbling about? Ah, I see! hit the bird and the feathers will fly." This seemed to amuse his Methodist friends very much. I continued talking pleasantly to him, and in a short time he said, "Well, friends, we must get out of the snow; this brother is about to explode." Again his friends were amused. Their meeting-house was one-half mile west of town, and I walked and talked with him to the place. After he got to the house of Mr. Brown, he entered it, and went half way through, then turned and said to me, standing outside the gate, "Well, Mr. Pritchard, I

am determined not to be outdone by a Campbellite in cleverness. I am a very moderate man." I understood him to say "modest man," and replied, "I have discovered to-day, Mr. Terrell, that you are a gentleman of excessive modesty." To which he replied, "I did not say modest. I said moderate; I do not profess to be very modest." There was very much more of the same kind of talk, but I fear I have given more now than will be interesting. In this the spirit of the man I had to deal with can be seen.

In the first speech I made at that place, I charged him with wilfully and intentionally misrepresenting Bro. Campbell on two points.

1. He charged that Bro. Campbell taught that "the absolving or pardoning power of the blood of Christ was transferred to water." In this he said, "Mr. Campbell sets aside the atonement of Christ, and makes water the Saviour." This was a shameful perversion of truth.

2. He charged that in the translation which Mr. Campbell published, he left out the words, "And they were all filled with the Holy Spirit." "Yes," he said, "my friends, in the stereotyped edition, and, of course, it can not be changed; the words are left out."

I had not heard this before, and knew nothing about it when I heard him make the charge. I went home, took down the Testament, and turned to Acts ii., and there were the words, "And they were all filled with the Holy Spirit." I went to Bro. Thrasher, and he had the oldest edition, and there were the words as in mine. I went to Bro. Shawhan's, and found the words as in the others. I then went to Bro. Peck's, and he had a pocket edition, bound with

the hymn-book of 1832. In this the words were out. The words were in all the editions before 1832, and in all after that time. Now to call this the translation which Mr. Campbell published, and suppress all the facts before and after 1832, was to mislead the mind, and to deceive the public.

Some little time after that he came to Fairview one Sunday afternoon to preach a funeral. After the funeral he got up and said: "I have been charged by a certain gentleman of intentionally deceiving the public in what I have said about Mr. Campbell's translation. I admit there was ground for the gentleman to misunderstand me, as I mentioned only the pocket edition. I have the family Testament, and the words are in mine. I do not own this little edition; I borrowed it this morning of Mr. Wherit, a very clever Campbellite, in Connersville." After he had made his little speech, I arose and said: "As I am the certain gentleman alluded to, may I speak a word?" "Yes, sir," he said. I then asked, "As you mentioned the subject in your speech, if you did not intend to mislead the public, why did you not tell the whole truth about it? Why did you not tell the people that the words were in every edition before 1832, and in every edition since that date? If you did not intend to deceive, why did you suppress every fact essential to the understanding of the subject?" To which he replied: "If my memory serves me, I did distinctly state that the words were in every edition except that of 1832." "Did you, Mr. Terrell? You told us a few moments since that you admitted there was ground for the gentleman to misunderstand you, as you mentioned only the pocket edition, and now you say, if

your memory serves you, you did distinctly state that the words were in every edition except the pocket edition. Which one of these statements do you expect us to believe?" At that he went off into a tirade of abuse, to which I said, "I acknowledge myself unequal to the task of responding to such a speech as that, especially in the Lord's house, on the Lord's day, and before a respectable religious community. I will have use for that at some future time."

These, and many other things like them, will serve to show why my speeches in the debate were delivered in the spirit they were.

I sent Mr. Terrell a challenge to meet me in debate on four propositions. Four letters passed between us in five months, he taking some four or five weeks to answer, each time. In his last letter he told me not to write again, as he would not receive any more letters from me. I sent him an open note by a brother, and told him that on the day mentioned I would read our correspondence publicly, and as I should comment on his sayings and doings I invited him to be present and speak for himself. He read the note and handed it back to the brother and turned away without a word. But at the time appointed he was there, and with him Sabin and Shields. When he entered the house, which was packed with people, I met him and said: "Mr. Terrell, this is my house and my congregation, and I wish you to consider yourself at home, having every right here that I have." For this he thanked me, the first gentlemanly act I had ever seen in him.

I first read the correspondence, commenting on the letters as I went along; and after reading I spoke one hour, showing his conduct, his rough and coarse

language, his insulting remarks, and his infamous slanders upon the teaching of my brethren. I also preferred against him fifteen charges of falsehood that he told about our correspondence and the interviews we had. This was done too much in the spirit which he had exhibited from the beginning. But spirits are like the small-pox, they are catching, and I had been exposed to the contagion from March till September. I told him his statements were false, and he knew they were false when he made them; and I was ready to prove them so by from five to fifty of the best men in Rush and Fayette Counties. I felt this was my last chance at him, and I was neither modest nor tender. When I closed he took the stand, and made a rambling speech of two hours and a half, but did not allude to one of the charges made against him. I then spoke forty five minutes, at the close of which Mr. Drummonds, a Baptist minister, arose and said: "The people have been anxious for this debate, and will want to know who backed out. I therefore move that Mr. Pritchard and Mr. Terrell meet and debate Mr. Terrell's own propositions." I said, "I am ready to meet Mr. Terrell any day." Mr. Terrell, after talking some twenty minutes, said, "I will meet Mr. Pritchard if he will acknowledge Mr. Campbell's writings to be the creed of the church." I looked at him and said, "You are a brave man, truly; you are willing to fight if the enemy will abandon the field before the fight begins. You can make what use you please of Mr. Campbell's writings; if you represent them correctly, all right, but if you misrepresent them, I will expose you." After talking some ten minutes more, he finally agreed to meet me, and fixed time the middle

of November, 1847. The brethren sent me after Mr. Terrell, and I followed him from March till the last of September, preached against him and his cause in every place where he preached, and immersed one hundred and seventy-three persons while following him.

In reading the speeches I made in the debate, I can see the boy very plainly. These speeches, and the ones recently written, are not published for the especial benefit of the well-informed, but for the masses of common people, and especially for the young in our churches. Mr. Terrell was full of the backwoods arguments and points made against our plea, and I answered them all, as it had not been done by any of our writers, who aimed at higher game. These still have to be answered wherever second-rate Methodist preachers are found, and they are in many places, and hence the necessity of these speeches to them.

Fifty-one years have passed since that debate, and I was twenty-eight years of age then, and had been in the ministry seven years. In the course of human events, my work must soon end. I have loved this effort to restore the truth to the church as I loved my life, and have been faithful to the cause, and ready to defend it from the beginning until to-day. If this book shall do any good, I will be glad; but if it should do any harm to the cause of truth, I will regret it. I claim two things for that debate: 1. I made a gentleman of Mr. Terrell for the remainder of his life, for he ever afterwards treated our brethren with kindness and respect. 2. Mr. Terrell killed the Methodist Church in that community, and caused what few Presbyterians were there to come into the Church of Christ.

MARCH 12, 1898.

ADDRESSES.

PROPOSITION I.

“Immersion is Essential to Christian Baptism.” Mr. Pritchard Affirms.

MR. PRITCHARD'S FIRST ADDRESS.

Gentlemen Moderators, Ladies and Gentlemen :

I appear before you at this time, and in this place, to contend for an item of that religious faith once delivered to the saints; and my prayer to the Author of my being and the Father of my spirit is, that I may speak as I should speak—that I may throughout this discussion be governed and guided by that wisdom which is from above, which is first pure, then peaceable and gentle, easy to be entreated, full of mercy and of good fruit; and that you, my Christian friends, may hear with that impartiality which becomes those who are destined to appear soon before that God who is acquainted with the thoughts and intentions of every heart.

The proposition to be discussed this morning is the following: “Immersion is essential to Christian baptism.” This proposition is one that my friend, Mr. Terrell, in the kindness and benevolence of his soul, has made for me to affirm in this discussion. He, with a degree of courage unknown in former ages,

seemed unwilling to enter into a public discussion with your humble servant, but upon condition that I would allow him to make propositions for me to affirm, as well as for himself; presuming, I suppose, to understand the sentiments of myself and brethren better than we do ourselves.

I admire the wisdom, if not the courage, manifested by Mr. Terrell in the wording of this proposition; for he has done the best he could for himself and party.

A *feeling* sense of the danger a man is in while opposing the truth, was not far from him when he wrote the word "*essential*." By this word he supposed he would be made free, in this discussion, from Methodism, and every other *ism*—that he would have nothing to prove, and of course might run in any and every direction in search of materials upon which he could make a speech, fill up his time, and appear to do something when he is doing nothing.

The only fair and honorable way of debating among men of manly courage and independence of soul is to agree upon a proposition which brings the sentiments of both parties fairly into the discussion. This has not been done by Mr. Terrell. He well knew that his sprinkling *machinery* would not work where there was "*much water*," so, of course, he thought it most convenient and safe for him and his party to *hide* it during this discussion. *Small men* are sometimes possessed of wisdom.

What I believe I am willing to affirm in the presence of Mr. Terrell, or any other man, and as I most solemnly and conscientiously believe, before heaven and earth, that immersion is the only Christian

baptism, I will proceed to affirm and defend, in the best way I can, my faith on this subject.

Mr. Terrell and his party believe or pretend to believe, that immersion, sprinkling, and pouring, are all *modes* of baptism, but none of them the very *thing* which the Lord commanded. If the Redeemer did not command immersion, will Mr. Terrell have the goodness to tell us what he did command?

If he should deny that the Lord commanded us to be immersed, it would follow that every time he has immersed a person, he did something the Lord never commanded him or any one else to do. If he denies that baptism means immersion, it will follow that every time he has immersed a person, saying, "I baptize you," he told something which he knows no man ought. If he admits that Christ commanded immersion, and that baptism is immersion, it will follow that his sprinkling and pouring have no more to do with baptism than *eating* and *sleeping* have. If he should tell you that baptism means immersion, sprinkling, and pouring, and that Christ commanded them all to be done, it will follow that no one is baptized in obedience to the Lord until he is immersed, sprinkled and poured. If baptism means them all, and Christ commanded them all, what can be more certain than that we are solemnly bound to do them all? If he should tell you that Christ designed to establish on the earth just such a church as the Methodist Church, in which some should be sprinkled, some poured, and some immersed, will he have the goodness to tell us how we are to know whom to sprinkle, whom to pour, and whom to immerse? If he should answer that Christ designed every one to *choose* for himself, we will feel under

everlasting obligations to him if he will tell us why he and his party have subverted the design of Christ by sprinkling *infants*, and taking away from them their *right to choose* for themselves?

As my friend, Mr. Terrell, has the reputation of being a good disputant, and is said to be possessed of great reasoning powers, I hope he will bring them all to bear upon this subject to-day, and remove some of these difficulties out of his way. That I do not misrepresent the sentiments of Mr. Terrell, will appear from the following passage, which I find in "Doctrinal Tracts," on page 287: "With regard to the mode of baptizing, I would only add, Christ nowhere, as far as I can find, requires *dipping*, but only *baptizing*: which word many most eminent for learning and piety have declared, signifies to *pour on*, or *sprinkle*, as well as to *dip*. As our Lord has graciously given us a word of such *extensive* meaning, doubtless the parent, or the person to be baptized, if he be adult, ought to *choose* which way he best approves. What God has left *indifferent*, it becomes not *man* to make necessary."

This passage must be extremely interesting and edifying to all the members of the Methodist Church. The soul of my friend, Mr. Terrell, must "delight itself in fatness" when he reads, "Christ nowhere requires *dipping*, but only *baptizing*!" This never could have been intended for any accountable being in the world, for it is certainly one of the most stupid things that I have seen in print. The meaning of it is, Christ did not require his command to be obeyed in *English*, but only in Greek. This writer says the word baptize means to *sprinkle* as well as to *dip*. If the word

means to *dip*, Christ must have required *dipping*, unless our writer intends to say, Christ nowhere requires *dipping*, he only requires *dip*.

Now, let it be remembered, and never let it be forgotten, that this standard work of the M. E. Church declares, that baptize means to sprinkle, pour, and immerse. It gives to *baptizo* three meanings, and gives not an intimation that it has any other meaning. Mr. Terrell then, is solemnly bound to defend his Methodism, if defended it can be. It will not do for him to resort to the common, but stupid plea, that he has nothing to prove; for this will only prove to the audience that he knows he has nothing to prove, sure enough, and that he is conscious of being unable to prove anything. I have never known any one to offer that plea who had anything better to offer. To see a man stand up before an audience and say, "My opponent has all to do, and I have nothing," proves him to be a do-little, know-nothing sort of thing, and withal a perfect *nothing* himself. If Mr. Terrell is a man, and is possessed of the courage of a man, let him come up to the work and prove, if he can, that *baptizo* means not only to immerse, but sometimes to sprinkle, and sometimes to *pour*.

There is no party in the world that pretends to baptize in any way, but what practices either sprinkling, pouring, or immersion. There is no party known to me that claims that any other mode is baptism. The issue then is, Does *baptizo* mean only to immerse, or does it mean to sprinkle as well as to immerse? I affirm the former, Mr. Terrell the latter.

Before I proceed to the proof of my proposition, I must premise a little further.

I wish to inform Mr. Terrell and the audience, that *baptizo* is the only word about which I affirm anything in the discussion of this proposition. I will defend *baptizo*, but I will not defend any other word belonging to its family. I know that many of the most eminent men that ever lived have defended, successfully defended, not only *baptizo*, as meaning to *dip*, but all of its relations; but this was a work which they were not called upon to perform.

There are a great many reasons why the advocate of immersion is not called upon to defend every word which belongs to the family of *baptizo*, some of which I will give:

1. It is not true of the words of any family, that every word in the family has precisely the same meaning; so, of course, in defending one, you are not bound to defend all.

2. Primitive words very frequently have two or more meanings, while an instance can not be found in all the history of its derivative, where it has more than one of the meanings of the primitive word. This is the case with *bapto* and *baptizo*. *Bapto* means to *dip* and to *dye*; *baptizo* means to *dip*, but it never means to *dye*.

3. A third, and still better reason why I will not defend any other word is, *baptizo* is the only word used by Christ and the apostles to designate the ordinance of baptism. The reason they had for not using any other word, is my reason for not defending any other.

4. We have not time to examine any other word, for Mr. Terrell has refused to debate this proposition more than one day. If he should find himself hard

pressed for something to say, and should manifest a disposition to debate *bapto* instead of *baptizo*, I will inform him now that I am prepared to meet him, at any convenient time and place, and prove that *bapto* has *two* meanings, and only *two*.

The reason why I make these remarks is, I am well acquainted with the *ins* and *outs* of men who have nothing to say in defense of their positions. You will hear my friend, when he takes the stand, talk about everything except the practice of himself and party. He will make *baptizo* mean anything, everything or nothing, to suit the convenience of his Methodism. Mark what I tell you; he will not dare to affirm that it means to sprinkle.

As the meaning of every word in every language is determined by its history in the language to which it belongs, my first argument in support of my proposition shall be drawn from the Greeks themselves. I have great respect for the opinions of learned men, but I am not willing to sit down and say a thing is so because they say so. Dr. Carson says, and a greater than he has not recently spoken, nor will there in my opinion, for some time to come: "The meaning of every word must *ultimately* be determined by an actual *inspection* of the passages in which it occurs."

Why should it not be so? Are not the people who speak a language the best judges of the meaning of a word in their language? Both Mr. Terrell and myself, for want of more extensive reading, are compelled to rely on others for the testimony of Greeks. I will, therefore, proceed to lay before you their testimony as it is given by Dr. Carson, in his able and triumphant work on baptism.

Polybius applies the word to soldiers passing through water, "*baptized up to the breast.*"

Surely the word *baptizo* can not mean to sprinkle here. In *wading* a river, men do not sprinkle, but immerse themselves up to the breast. That part only is baptized which is *under water*. The part above water was not baptized. If a little water, when sprinkled on the face is baptism, why does Polybius say, that only is baptized which is *under water*?

Plutarch, speaking of a Roman general dying of his wounds, says, "That having baptized his hand in blood, he wrote the inscription for a trophy."

Here the meaning of the word can not be questioned. He does not mean that he sprinkled his hand *in* blood, for that would make nonsense; but that he *dipped* his hand in blood to write the inscription. How do men write? When we write, we all know that we do not *sprinkle*, but *dip* the pen in the fluid. If dipping an instrument into a coloring fluid, is by Plutarch called baptizing it, what can baptism be but immersion?

Lucian makes Timon, the man-hater, say that, "If in winter the river should carry away any one with its stream, and the person with outstretched hands should beg to be taken out of the river, I would drive him from the bank, and *baptize* him headlong, so that he would not be able again to lift his head *above water.*"

The meaning of *baptizo* is fixed in this passage, without doubt, to be immersion. If putting a man *under water* so that he can not *lift his head above it* is baptizing him, what honest man can say that anything short of immersion is Christian baptism? Mr. Carson remarks upon this passage from Plutarch, as follows: "To resist such evidence requires a hardihood

which I do not envy. Having such examples before my eyes, I can not resist God to please men."

From the examples already given, it may be seen that, when a part only is *under water*, that part only is said to be baptized; and when the whole man is *under*, the whole man is said to be baptized. That *only* is baptized which is *under water*. Let that be remembered.

Diodorus Siculus, speaking of the drowning of animals in water, says, that "When the water overflows the country, many of the land animals baptized in the river perish." This needs no comment to evince to the most unbelieving that immersion, and immersion only, is the meaning of this passage. We all know how animals perish in the time of a great flood. No man who values his reputation, would say that animals perish in the time of a great flood by having a little water sprinkled on their faces. The land animals were not baptized until they were *under the water*.

Strabo, says Dr. Gale, is very plain in several instances. Speaking of the lake near Agrigentum, a town on the south shore of Sicily, now called Gergenti, he says: "Things which otherwise will not swim, do not baptize in the water of this lake, but float like wood."

"And there is a rivulet in the south part of Cappadocia," he tells us, "whose waters are so buoyant that if an arrow is thrown in, it will hardly *sink*, or be *baptized* into them."

In another place, he says: "The bitumen floats atop, because of the nature of the water which admits no *diving*; for if a man goes into it he can not *sink* or be *baptized*, but is *forcibly kept above water*."

"Now, in these several passages," says Dr. Carson, "the model meaning of the word is confirmed in so clear, express, and decisive a manner, that obstinacy itself can not find a plausible objection. Things which sink in other waters, will not sink or be baptized in the water of this lake. This is immersion, and nothing but immersion. Sprinkling, and pouring, and popping, and wetting, and washing, and purifying, and imbuing, and dedicating, and consecrating, with the various meanings that have ever been forced on this word, and meanings invented merely to serve a purpose."

Why can not a man be baptized in the water of this lake? Because the *buoyancy* of the water *forcibly keeps him above*. That is, he can not be baptized because he can not go *under the water*. Let that be remembered.

Why can not things which sink in other waters be baptized in the water of this lake? Because they "*float like wood*"—do not go under the water—and of course can not be baptized without going *under*. Let that be remembered.

Why can not the *bitumen* be baptized in this lake? "Because it *floats atop*," and because of the "nature of the water, which admits no *diving*." It can not be baptized because it can not go *under the water*, so as to be *immersed*. Let that be remembered.

These passages from Strabo not only prove that *baptizo* means to immerse, but that it never has any other meaning; for if it were possible to baptize a man without immersing him, Strabo never would have said he can not be baptized, because he can not go *under the water*.

If Strabo understood the Greek language, and if he was competent to decide upon the meaning of a

Greek word, then my proposition is true, and immersion is *essential* to Christian baptism.

Heraclides Ponticus, moralizing the fable of Mars being taken by Vulcan, says, "Neptune is ingeniously supposed to deliver Mars from Vulcan, to signify that when a piece of iron is taken red-hot out of the fire and *baptized into* water, the heat is repelled and extinguished by the contrary nature of the water."

If the iron was baptized *into* water, so as to extinguish the heat, it certainly was immersed.

Themistius Orat. says: "The pilot can not tell but he may save one in his voyage that had better be *baptized* into the sea and drowned."

If putting a man under water, so as to drown him, is baptizing him, what can baptism be but immersion?

The man who can advocate sprinkling in the face of testimony like this, has a conscience wholly unlike mine, and can do what I would tremble to do. Let Mr. Terrell produce a passage from any one of the classics where *baptizo* has the meaning of sprinkle, or pour, for which he contends. I boldly and fearlessly affirm he can not do it. I conclude my address in the language of Dr. Carson, "*Baptizo*, in the whole history of the Greek language, has but *one* meaning. It not only signifies to dip, or immerse, but it never has any other meaning."

MR. PRITCHARD'S SECOND ADDRESS.

Gentlemen Moderators:

Mr. Terrell commenced his reply by informing you that he was well satisfied with the way this question has been settled by Mr. Rice and others. Methodists are quite easy and well satisfied; but myself and

brethren are uneasy and dissatisfied, and want discussions, that we may serve our cause. If Mr. Terrell is so well satisfied with the way the question has been settled, why did he commence the *war* by assailing us in this country without cause? Mr. Terrell did not expect you, my Christian friends, to believe this assertion, for he knows that you all know better.

If Mr. Terrell was really in good, solid earnest when he made that assertion, I must confess that he and his party are more easily satisfied than I and my brethren can possibly be.

Mr. Ewing, an eminent defender of his *rantism*, says, "*Baptizo* means *to pop*." Mr. Terrell says, "I am well satisfied." Mr. Ewing says, "*Pop* means a small, smart, quick sound." Mr. Terrell says, "Methodists are well satisfied with that." Mr. Ewing says, "We should be baptized by having a little water popped upon the turned-up face." Mr. Terrell says, "Methodists are quite *easy* and well satisfied." Mr. Beecher says, "*Baptizo* means *to purify*." Mr. Terrell says, "I am well satisfied with that, too;" any way to keep from going "*down into the water*," as the apostles did. And finally, Mr. Rice, his great champion of washing memory, says the word in debate means "*to wash* in any way." And Mr. Terrell says that "we Methodists are more than satisfied with the way that Mr. Rice has settled the question."

For a man to be satisfied with all the ways that the question has been settled by Mr. Rice and others, he must have a time-serving conscience that will stretch in any way.

Mr. Terrell tells you that he was surprised to see a New Testament champion go to the classics, and not

to the Bible, to prove his proposition. And I, too, am as much surprised as he can possibly be, that the great champion of Methodism—the *hero* of the fraternity, who has been fighting the battles of his party all over the state for a number of years past—should not know that the classics are the highest authority in the world in determining the meaning of the word in debate.

I suppose the gentleman thinks that, as we have no creed but the Bible, we should not permit our children to use any other book but the Bible in the study of Grammar, Mathematics, and Natural Philosophy.

Bro. Campbell, the gentleman says, is against me in going to the classics to find the meaning of words in the New Testament. This is strange. I now ask Mr. Terrell if Bro. Campbell has ever said that *baptizo*, and all words indicating outward, physical, specific action, mean one thing in the classics, and another in the New Testament? Let Bro. Campbell speak for himself: “It has been a question among theologians whether the sacred use, that is, Jewish and Christian, agrees with the classic use of this word; whether in one sentence the New Testament writers use *baptizo* as do all other writers of that age; a most singular question in *such a class of words*—words indicating outward physical specific action. Such words are not the subjects of *idiomatic and special law*. It would be, indeed, adopting a very dangerous principle and precedent, that this word means one thing out of the New Testament, and another in it. The usage of the age and the context must, in all cases, decide the precise meaning of the word—a law of philology which I

have published as often as any of my contemporaries, not only in this case, but in all others " (Lexington Debate, p. 89).

As I apprehend Mr. Terrell knows but little about the writings of Bro. Campbell, I feel inclined to read one more passage for his illumination: " Mr. Rice has no authority for claiming for *baptizo* a special court, or special code, or in any way to exempt it from the common rules of interpretation. It is not a word of idiom, as I have frequently observed; *to dip*, *to sprinkle*, *to pour*, like other outward, physical, and well-defined actions, are not affected by any national peculiarity. Men perform these actions in all ages, languages, and countries in the same manner. Ernesti has given him no law, any more than Gregory X., to interpret the word in dispute, in any shade of sense differing from Josephus, the Septuagint, *or the Greek classics*" (Debate, p. 182).

If Mr. Terrell is as well acquainted with the writings of Bro. Campbell as he pretends to be, how could he make the assertion that he is against me in going to the classics? Has he not read the debate? If he has read the writings of Bro. Campbell, as he says he has, has he not seen where he has said again and again, that *baptizo* is not a word of *idiom*? and that it means in the New Testament what it means everywhere else?

Mr. Terrell, in spending so much of his time as he did in reading from Bro. Campbell, reminded me of the editor who was so hard pressed for *materials* to fill up his paper, that he said,—

" These two lines, that look so solemn,
Are just put here to fill the column."

Bro. Campbell is not alone, for he is sustained by the most eminent men of all parties. Dr. Carson says: "The meaning of a word must ultimately be determined by an *actual inspection of the passages in which it occurs*" (Carson on Baptism, p. 56).

Ernesti says: "The sense of words depends on the *usus loquendi*. This must be the case, because the sense of words is *conventional, and regulated wholly by usage*. Usage then being understood, the sense of words is, of course, understood" (Principles of Interpretation, p. 25).

Again, Ernesti says: "The principles of interpretation are common to *sacred and profane writings*. Of course, the Scriptures are to be investigated by the same rules as other books."

Prof. Stuart remarks upon this: "If the Scriptures be a revelation to men, then they are to be read and understood by men. If the same laws of language are not observed in this revelation as are common to men, then they have no guide to the right understanding of the Scriptures."

Thus speak Carson, Ernesti, Stuart, and common sense. Indeed, there is not one great man in the world, except Mr. Terrell, but what agrees with Ernesti and Stuart, that the *usus loquendi* is the highest authority in ascertaining the meaning of words.

The reason, doubtless, why Mr. Terrell regarded my appeal to the classics as an unexpected move, was because he knew that the classics do not countenance his sprinkling as a meaning of *baptizo*. All the reply he could make was to say, "It was an unexpected move." Mr. Rice, Mr. Terrell's favorite, instead of

saying it was an unexpected move, said, "The apostles did not speak classic Greek, for they could not have understood it." The apostles of Christ, speaking as the Spirit of God gave them utterance, and yet could not understand or speak the Greek language! What a pity it is the Spirit of the Lord had not had an opportunity of taking a few lessons in Greek in the same school with Mr. Rice.

Mr. Terrell, it seems, has found it very convenient, notwithstanding my move was so unexpected, to favor us with a few passages from the classics. I am gratified to see the old *blister plaster* of Lexington memory upon the carpet to-day; for I apprehend it will *draw sorely* upon Methodism before this discussion shall close. I will read you the remarks of Dr. Carson upon the blister plaster, about which Mr. Terrell has had so many things to say after Mr. Rice: "Hippocrates," says Carson, "uses this word sometimes, and *always* in the sense for which I contend. We have seen that he uses *bapto* very often; I have not found *baptizo* more than four times. This circumstance sufficiently proves that, though the words are so nearly related, they are not perfectly identical in signification. The first occurrence of it is on page 254: '*Baptize it again in breast milk and Egyptian ointment.*' He is speaking of a blister which was first to be *dipped* (*bapto*) in the oil of roses, and if, when thus *applied*, it should be too painful, it was to be *dipped* (*baptizo*) again in the manner above stated."

Stronger evidence of immersion could not be desired. The blister plaster, if too painful, was to be *baptized* in breast milk and Egyptian ointment;

not the milk and ointment sprinkled UPON the plaster. What can be plainer?

But, lest some should think that probably Hippocrates used this word in a sense differing somewhat from other writers of his age, I will let him decide in what sense he used it. Speaking of a ship sinking by being overloaded, he says: "Shall I not laugh at the man who *baptizes* his ship by overloading it, and then complains of the sea, *that it engulfs it with its cargo.*"

"Is it possible that a mind really thirsting for the knowledge of God's laws can resist such evidence? Such a baptism would surely be an immersion." Here we discover that the word *baptize* in the writings of Hippocrates means not only to put *in*, but to put *under* the water.

His second example was Eusebius' account of the *apostate* who was baptized in suffering and *tears*. Mr. Terrell certainly does not intend to say that the suffering and mental agony of that apostate were so great that he shed *two or three drops of tears*. This would be sufficiently ludicrous without any reply. The fact is, if Eusebius did use the word *baptizo*, he could not have meant anything else, but that the *anguish* of that apostate was so great that he was *overwhelmed* in suffering and tears. *Baptizo* literally means to immerse, and figuratively, to overwhelm.

The Greeks used the word *baptizo* just as we use the word immerse. How often do we say, "He is immersed in suffering, immersed in *debt*, and immersed in business?" I can produce examples, numerous and various, where the Greeks speak of persons baptized in suffering, in debt, in calamity; but who would understand them to mean anything differing from what we

mean by "immersed in debt, in calamity, and in business?"

In looking over some of the works published by the party to which Mr. Terrell belongs, I find where the writers give this from Eusebius, among other examples, from the classics; and while they give the *original* of other passages, not one of them has *dared* to give the original of this. This circumstance has led me to doubt whether Eusebius used the word *baptizo*. If he did not, the passage has nothing more to do with this discussion than it has with a discussion on universal salvation. I do not know what word he used, but I deny that he used the word *baptizo*. Let Mr. Terrell show that he did if he can. If Mr. Terrell should fail to show that Eusebius used the word about which we are debating, what respect must this congregation have for that which he manifests, when he makes Eusebius say what he never did say?

The passage from Aristotle has nothing to do with this discussion. Aristotle does not use the word *baptizo*, about which we are debating. *Bapto*, the word used by him, means to *color*, as well as to *dip*. *Baptizo* means to *dip*, but it never means to *color*. The coloring matter of which Aristotle speaks was in water, and when it was pressed down under the water with the hand, it would color the hand. He does not say the hand was immersed, sprinkled, or poured, but that it was colored. But the fact is, the hand was both immersed and colored. I stated in my first speech that *bapto* had two meanings—one to *dip*, the other to *dye*. But with *bapto* we have nothing to do to-day. *Baptizo* is the only word used in the Bible to denote the ordinance of baptism; so it is the only

word about which I affirm anything in the discussion of this proposition. As I have proved that it means to immerse, let Mr. Terrell prove that it means either to sprinkle, pour or color, if he can.

Heliodorus, Mr. Terrell says, speaks of "Josephus baptizing the city." If it were not for the seriousness of the subject, I would laugh right out at this. I knew that Josephus, in speaking of a city being ruined or *sunk by robbers*, says, "Those, indeed, even without faction, afterwards *baptized the city in ruins*;" but that Heliodorus, or any one else ever said, that "Josephus baptized the city," is something *new*.

His last example is a clear case of immersion.

The prophet Elijah, as we learn from I. Kings xviii., made an altar, and made a trench about the altar, put the wood in order, and poured *twelve barrels* of water on the altar and wood; so that the trench was filled, and the altar and wood *covered* with water. He then called upon the God of his fathers, and fire fell from heaven and consumed the altar, the wood, and the sacrifice, while immersed in water. Origen, in speaking of it, says the fire came from heaven and consumed the wood, while it was baptized in water. It would be a splendid *miracle* to record, for Origen to say, the prophet performed a mighty and stupendous work. Well, what did he do? Why, he caused wood to take fire and consume, upon which a few drops of water had been sprinkled.

Having shown that the reply of Mr. Terrell is no reply at all, and having proved that *baptizo* among the classics means to immerse, and only to immerse, I will, in the remaining part of my address, offer my second argument, which shall be drawn from the testimony

of eminent men on Mr. Terrell's side of this question. If he wishes to reply to this, my second argument, let him show that my brethren, or those who agree with me that immersion only is baptism, have said as much in favor of his sprinkling, as eminent men of his party have in favor of the truth.

As John Calvin seems to be closely related in some way to the *father* of sprinkling, I will commence with him.

Calvin: "The word *baptizo* signifies to immerse, and the rite of immersion was observed by the ancient church."

Luther says: "Baptism is a Greek word, and may be translated *immersion*, as when we immerse something in water, that it may be *wholly covered*."

Beza says: "Christ commanded us to be baptized; by which word, *it is certain immersion* is signified."

Vitringa says: "The act of baptizing is the immersion of believers in water. This expresses the *force* and *meaning of the word*. Thus also it was performed by Christ and his apostles."

Hospinianus says: "Christ commands us to be baptized; by which word it is *certain immersion* is signified."

Gurtlerus says: "To baptize, among the Greeks, is undoubtedly to immerse, to dip; and baptism is immersion, dipping. The thing commanded by our Lord is baptism, immersion into water."

Buddeus says: "The words, *baptizein* and *baptisonos*, are not to be interpreted of sprinkling, but *always* of immersion."

Salmasius says: "Baptism is immersion, and was administered in former times, according to the force and *meaning* of the word."

Venema says: "The word *baptizein*, to baptize, is nowhere used in the Scripture for sprinkling."

Having now heard nine of the German writers of the era of the Reformation, I shall next adduce the opinions of the modern German critics or ecclesiastical historians.

Professor Fritsche says, "That baptism was performed not by sprinkling, but by immersion, is evident, not only from the *nature* of the word, but from Rom. vi. 4."

Augusti says: "Baptism, according to *etymology* and *usage*, signifies to immerse, submerge, etc., and the choice of the expression betrays an age in which the latter custom of sprinkling had not been introduced."

Brenner says: "The word [*baptizo*] corresponds in signification with the German word *taufen*, to sink into the deep."

The author of the Free Inquiry, respecting baptism, says: "*Baptizo* is *perfectly identical* with our word immersion or submersion. If immersion under water is for the purpose of cleansing or washing, then the word means cleansing or washing."

Bretschneider, in his Theology of 1828, says: "An *entire* immersion belongs to the nature of baptism. This is the *meaning* of the word." This writer is confessedly the most critical lexicographer of the New Testament.

Paulus says: "The word baptize signifies in Greek, sometimes to immerse, sometimes to submerge." He does not say, with Mr. Terrell, it sometimes means to immerse and sometimes to sprinkle.

Rheinhard says: "In sprinkling, the symbolical meaning of the ordinance is *wholly lost*."

Sholz says: "Baptism consists in the immersion of the whole body in water."

Bretschneider says: "In the words *baptizo* and *baptisma* is contained the idea of a complete immersion under water; at least, so is *baptisma*, in the New Testament."

I shall conclude the testimony of the modern German scholars by that of Neander, whose amiable candor adds luster to his fame as a historian. In his letter to Mr. Judd, he observes: "As to your question on the original rite of baptism, there can be no doubt whatever that, in the primitive times, it was performed by immersion to signify a complete immersion into the new principle of the divine life, which was to be imparted by the Messiah" (Henton's History of Baptism, pages 54 to 57).

MR. PRITCHARD'S THIRD ADDRESS.

Gentlemen Moderators:

Mr. Terrell commenced his last speech by telling you that I had misrepresented him in saying that he had said the apostles could not understand or speak classic Greek. I am fearful his hearing is greatly at fault. What did I say? I said that Mr. Rice, in his debate with Bro. Campbell, said the apostles did not speak classic Greek, for they could not have understood it. Now, if the gentlemen will turn to his third speech, on the action of baptism, he can see it for himself.

Mr. Campbell, he tells you, has crossed his own track in asserting one thing in the New Testament, and another in his debate with Rice. The difficulty is not that Bro. Campbell has crossed his own track, but

that Mr. Terrell seems incapable of understanding him. Does Bro. Campbell assert in the New Testament that *baptizo*, and all words indicating outward, physical action, are subjects of idiomatic or special law? Mr. Terrell knows he does not. Does he, in his debate with Rice, assert that such words as *law*, *flesh*, *spirit*, *sacrifice*, are not the subjects of special law? Mr. Terrell knows he says no such thing. In the New Testament, Bro. Campbell was talking about the qualifications of a good translator, and says, "that an intimate acquaintance with the Septuagint Greek of the Old Testament is of essential importance in translating the New."

Bro. Campbell has always said, in common with the most eminent men of all parties, that some words in the New Testament are the subjects of idiomatic or special law. But that he ever said that *baptizo*, or any other word indicating outward, physical, and well-defined action is a word of *idiom*, to be *tried* in a special court, as a heretic is tried by a special law, is not true.

Mr. Terrell has taken what Bro. Campbell said, with special reference to one class of words, and applied it to another class; and then, with a look which seemed to indicate that he felt himself possessed of all wisdom and all knowledge, said, "Mr. Campbell has crossed his own track."

But the reason why he crossed his own track, he tells us, was because he was hard pressed in the debate with Rice. Well, great men will disagree in opinion. His Bro. Jenkins, a presiding elder in the M. E. Church in Tennessee, did not think Bro. Campbell very hard pressed; for when he had read the debate,

he just put that *thing called Methodism down*, came out, confessed and obeyed the truth, and "now preaches the faith which he once destroyed." Mr. Campbell must have been truly hard pressed.

The gentleman made one effort in his last speech to be a little *smart* once in his life. I was highly pleased to see him *smile* at his own *wit*, while the people present could see nothing worth smiling at. He never heard of a blister plaster on the *carpet* before. There are a great many things in this world he has not heard of. When I spoke of the blister plaster being on the carpet, all present understood me, except Mr. Terrell.

Mr. Terrell now tells us that it was not the blister plaster, but the *sore place* on the man that was to be baptized. Is this true? Let us see. Hippocrates says, "dip the plaster in rose oil, and if when thus *applied* it should be too painful, it must be taken o and *dipped* [*baptizo*] again in breast milk and Egyptian ointment." That is, according to Mr. Terrell, to take all the *sore place* off of the man and *dip* it in rose oil; then apply it to the man, and if it should be found to be too painful, take all the *sore place* off again, and dip it in breast milk and Egyptian ointment. This is too small for a great man like Mr. Terrell. He will have to get Mr. Taylor, or some one else, to help him to something better than that.

Instead of proving, as I called upon him to do, and as he is solemnly bound to do, that Eusebius used the word about which we are debating, he takes it for granted that he did, and calls upon me to show what it was a figure of. It is certainly a very stupid act for a man in a discussion to take for granted the very thing

he has to prove. If Eusebius did use the word *baptiso*, it was a figure of the same thing the baptism of Christ was, when he was baptized in suffering for the sins of the world. No man who loves the Redeemer will say, that when he was baptized in suffering, he only had a few drops of it sprinkled upon him.

Luther, Mr. Terrell tells you, does not say the word baptize means only to immerse, but that it may be translated immerse. He says more than that. Will you hear him, sir?

“And, although it [immersion] is almost wholly abolished [for they do not *dip* the whole children, but only *pour* a little water on them], they ought, nevertheless, to be *wholly immersed*, and then immediately drawn out, for that the etymology of the word seems to demand.”

The etymology of the word, he says, demands that the person to be baptized be wholly immersed and immediately *drawn out*. By the way, Mr. Terrell complained of me for not adopting the view of Bro. Campbell that *baptiso* both puts a person under water and draws him out. Well, Bro. Campbell has Luther and many of the most eminent men with him. While he is in such good company, he has no need of my defense.

Mr. Terrell, I suppose, thinks that he has most triumphantly answered my second argument by reading from Dr. Clark, where he says, “*Baptiso* means to sprinkle as well as to *dip*” He certainly deserves a *vote* of thanks from the Methodists for proving that Methodism is right, by the testimony of Methodists.

Why did he not, if he wished to meet my argument fairly, show that men on my side of the question

have said as much in favor of his practice of sprinkling as the most eminent men on his side have in favor of the truth? The whole of his reply amounts to about this: Methodists say that Methodism is the truth; therefore Methodism is the truth.

It is absurd, he tells you, for me to call upon him to read from Baptists in favor of his rantism. But why is it absurd? Have I not appealed to those who practice sprinkling to prove that the literal and proper meaning of *baptizo* is to immerse? It was absurd only because he had nothing else to say.

Not one of my witnesses, he tells you, said that baptism always means immersion. Was it because he did not, or could not, hear, that he made this assertion? It seems to me that he does not know half of the time what he does say.

I have not time to read over and over again the same things for the benefit of my friend. He must pay better attention. I will, however, for the purpose of showing you how unfounded his assertion was, repeat the testimony of one of them, and it is but the testimony of them all.

Buddeus, one of my witnesses, says, "The words *baptizein* and *baptismos* are not to be interpreted of sprinkling, but *always* of immersion."

Can you hear his words, sir, that *baptizo*, the very word about which we are debating, is not to be interpreted of sprinkling, but *always* of immersion?

Mr. Terrell became very religious towards the close of his last speech, and said among other things, "I draw my faith from God's Holy Book, and not from the classics." I am unable to say whether it was because we were going to dinner before he spoke again,

or because he had nothing else to say to fill up his time, that he made this assertion. Nor am I right certain it is true. Will Mr. Terrell have the goodness, if he pleases, to tell us in what part of God's Holy Book he finds his mourner's bench, his class-meeting, and his band society? I think he will hardly affirm in this discussion that these prominent parts of his faith are drawn from God's Holy Book.

He again reiterates the assertion that *baptizo* did not mean, among the Jews, what it did among the Greeks. We will let Josephus, a Jew, who wrote his history in the Greek language in the days of the apostles, decide this question for us. He certainly ought to know in what sense the Jews used Greek words, better than any man now living can. He uses *baptizo* very often, and always in the sense of immersion. Speaking of the storm that threatened destruction to the ship that carried Jonah, he says: "When the ship was on the point of *sinking*, or just about to be *baptized*."

Did this Jew, who never used a Greek word in the sense of the classics, mean that, when the ship was on the point of *sinking*, or just about to have a few drops of water sprinkled upon it? If the ship was on the point of sinking *under* the water, I suppose it was just about to be immersed. What can be plainer?

I could bring forward passages numerous and various from the writings of Josephus, equally as strong and decisive as this; but one or two more will suffice for the present. Speaking of some of the misfortunes of Cestius, he says: "After this misfortune of Cestius, many of the Jews of distinction left the city, as people swim away from a *baptizing ship*."

I wonder if the people in the days of Josephus were so silly as to jump overboard and swim away from a ship because it had a few drops of water sprinkled upon it? It must have been, if my friend, Mr. Terrell's, position be correct, that *baptizo* means to immerse among the Greeks, and to sprinkle among the Jews. It is vain for a man to reason against facts. We have had enough unfounded assertion. Let him give us more argument and less assertion, and we will listen to him with more pleasure. Let him produce one example in the writings of any Jew where *baptizo* means anything but immerse, if he can. I fearlessly affirm he can not do it. As this is a point upon which many graceless assertions have been made without any proof, I can not dismiss Josephus without hearing him once more. Speaking of the drowning of Aristobulus, by command of Herod, he says: "Pressing him down always as he was swimming, and *baptizing* him in sport, they did not give over till they entirely drowned him." Can anything be more express and exact than this? The boy was swimming in a pond, and the Galatians, by command of Herod, *baptized* him by pressing him *down under water*, so as to drown him. What can baptize mean among the Jews but to put *under water*? Let it be remembered, and never let it be forgotten, that Josephus was a Jew, and wrote his history in the Greek language in the very days of the apostles. The reason why Mr. Terrell and his party put in this miserable *plea* is, because they know that the whole Greek world pronounce the sentence of condemnation upon their rantism. As enough has been said to convince any one whose mind is not blinded by the working of a purblind theology, I will

proceed to my third argument, which shall be drawn from the use of the word in the Bible.

“Therefore *we are buried* with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life” (Rom. vi. 4).

“*Buried* with him *in baptism*, wherein also ye are risen with him” (Col. ii. 12).

No language could be employed in human speech that more definitely fixes the meaning of this word than the language of the Spirit in these two passages. I solemnly think that the Spirit of all wisdom intended to *look up* the meaning of this word, so that men who would practice sprinkling might be left without excuse—that they might do it knowing that the spirit of the Lord had said that when we are baptized we are “*buried in baptism.*” I would not for a thousand worlds like this have water sprinkled upon me in the *name* of my Lord, and then give the *lie* to common sense by saying that this is what the spirit of God means by being *buried* in baptism.

How can Mr. Terrell or any other man of his party who has sprinkled into his congregation a hundred persons or more, stand up before them and read the words of the Spirit, “*We are buried with him in baptism,*” when he knows, and they know, that it is not true? He never can make it mean “*buried with him in sprinkling.*” Let it be remembered, and never let it be forgotten by you, that the spirit of the Lord says that Christians “*are buried with the Lord in baptism.*”

I have only time to mention one more fact from the New Testament, and that is, Christ did not command

the water to be *baptized upon* the people, but the people to be baptized *in* the water. It was not the water that was to be baptized upon the people, but the people were to be baptized in water. Now, the mistake of Mr. Terrell and his party is, that they *rantize* the water *upon* the people, instead of baptizing the people *in* water, as Christ commanded us to do. We can sprinkle water *upon* a man, but to *sprinkle a man in water* is something that can not be done. It will not do to say they were sprinkled of him *in* Jordan, or *poured* of him *in* the river Jordan; but it will do to say they were immersed of him *in* Jordan.

As Mr. Terrell has repeatedly asserted that the word about which we are debating does not mean in the New Testament what it does in the classics, I would be pleased to have him substitute his sprinkle instead of *baptizo* in a few passages. I will risk the whole discussion upon the assertion that it will make the most perfect or the most consummate nonsense in every passage where *baptizo* occurs. This fact alone ought to settle the question.

If Mr. Terrell is unwilling to try his sprinkle or pour as a translation of *baptizo*, I will risk the controversy upon the assertion that the word immerse will make good sense in every passage as a translation of *baptizo*.

It will not do for Mr. Terrell to say, as some of his party have said, that the reason why *baptizo* can not be translated sprinkle is, *baptizo* is a *generic* word, and sprinkle is *specific*; for I defy him or any of his party to produce any word which expresses physical action, in any language, that will make *generic sense* and *specific nonsense* at the same time. Why does not *baptizo* make

generic sense and *specific nonsense* when it is translated immerse? Is immerse generic?

I must now say a word or two on the preposition *en*, commonly translated *in*. In the discussion I had last winter with Mr. Manford, I affirmed what I solemnly believe to be true, viz: that *en* means *in* when it denotes the *place*, and *by* when it denotes the *agent*. I defended this in the presence of the champion of Universalism of Indiana, and I am now prepared to do it in the presence of Mr. Terrell.

My fourth argument in support of my proposition shall be drawn from the fact that Christ has used the *strongest* word in the Greek language for the action of immersion to denote the ordinance of baptism. If *baptizo* does not definitely express the action of immersion, for which I contend, then there is no word in the Greek language that does. I suppose no one will say the Greeks have no word for immerse. Let Mr. Terrell show what that word is, if *baptizo* is not the one. Let him show that the Greeks have a word which definitely expresses the action of immersion, if *baptizo* is not the word. I assert he can not do it. The Greek language has in it words which mean to *sink*, to *dive*, but none of them can definitely express the action of immersion if *baptizo* does not. The Greek language also has in it words which mean to *sprinkle*, to *pour*, and to *wash*, but no one of them was ever used by the Redeemer to denote the ordinance of baptism.

For the satisfaction of all desirous to be assured of the true meaning of *baptizo*, I will present some of the other Greek words which relate to the use of water:

1. *Louo*, to wash the body.
2. *Pluno*, to wash the clothes.

3. *Nipto*, to wash the hands, the face, the feet.
4. *Ekkeo*, to pour.
5. *Rantizo*, to sprinkle.

If it had been the design of the Lord to command either sprinkling, pouring, or washing the *face*, the Greek language would have furnished him with a word to express the very thing he designed. But it is known to every one who knows the Greek alphabet, that neither *nipto*, *ekkeo*, nor *rantizo* was ever used by him to denote the ordinance of baptism: a clear proof that he neither commanded sprinkling, pouring, nor washing the *face*, as Mr. Terrell and his party do.

As I have shown that the Greek language has in it words for sprinkle, pour, and wash, will Mr. Terrell have the goodness to us, and kindness to his cause and people, to tell what word in that language definitely means to immerse, if *baptizo* is not the word? A failure here (and fail he must) will be fatal to his cause in this country.

MR. PRITCHARD'S FOURTH ADDRESS

Gentlemen Moderators:

Mr. Terrell has told you that he had known for some time that I was a man of great *sagacity*, but he had not learned that I was a prophet. Well, I do not profess to be either a prophet or the son of a prophet. A man who is acquainted with the history of the past can tell something of the future without being a prophet. When I told you that he would make *baptizo* mean anything and everything, or nothing, to suit the convenience of his party, was I not right? When I told you that he would affirm nothing and deny all in this discussion, was I not right? When I told you

that he would not try to prove that Eusebius used the word baptism of suffering, was I not right? When I told you that he would not meet me upon the true issue, but would take a wild goose chase all over creation in search of materials to fill up his time, was I not right? If the exact fulfillment of a number of predictions be any proof to him that a man is a prophet, I do not know but that I shall convince him that I am something of a prophet as well as a man of great *sagacity*. I hope he did not use the word *sagacity* in its original signification. The word *sagacity* comes from the word *sag*, which signifies a *dog*. I hope he did not mean that I am a man of great *doggishness*.

Mr. Terrell now tells you that he might have been mistaken in regard to the apostles speaking classic Greek, and asks what Mr. Rice has to do with this discussion. Sure enough, what has he to do? Why did Mr. Terrell introduce him in this discussion by telling of his mighty work? He has certainly forgotten that Mr. Rice's name filled an important place in his speeches. By repeating his name so often, Mr. Terrell reminded me of an editor in Ohio, who had nothing on hand to fill up his paper, so he said, "I can not think of anything to put in this place just now;" and these words just filled it up.

Mr. Terrell, instead of telling you how he and his party are *buried in sprinkling*, tells you that Rom. vi. 4 reads, "We are baptized into *death*, not dipped in *water*." This was a wonderful discovery. Wonder if it was original? It must be, for there are but very few great men on earth who could conceive a thing so splendid! It matters not, so far as my argument is concerned, whether we are baptized into *death*, *mud* or

mlk, for if we are *buried* when we are baptized into death, of course we must be when we are baptized in water. Mr. Terrell has certainly forgotten that it is the *meaning* of *baptizo*, and not *water*, we are looking after to-day. The Spirit of God says, "We are *buried in baptism*," and no man living or dead can make that mean buried in sprinkling.

But, he says, we can not be buried in a literal sense, for the apostle says we are raised by faith. The apostle says no such thing. His language is, "Wherein also ye are risen with him *through the faith of the operation* of God;" which means no more than that we are introduced into a new life, after baptism, through faith in Christ. Mr. Terrell has been so long in the practice of baptizing people without faith, that he seems to be incapable of understanding the apostles when they connect faith and baptism together. When we are baptized *in water, into* the death of Christ, it is always through faith in the Redcemer that we are raised to a new life. He says I can not find a clear case of immersion in the Bible. Let him make some effort to dispose of the language of the Spirit which says we are buried in baptism, before he favors us with any more assertions of the kind. We greatly prefer *modesty* in assertion, and strength in argument, to seeing a man trample under his feet the language of the Spirit.

Mr. Terrell quotes the words of the prophet, "Then will I sprinkle clean water upon you," as if that passage had anything to do with baptism more than it has with the Lord's Supper or feet-washing. His object, doubtless, was to have me spend my time in talking about such little things, but I am not

disposed to gratify him, for if he does not know that it has nothing to with this discussion, he is more stupid than I think he is.

But he told you that sprinkling a little water on the face was washing the body. This is so ludicrous of itself that it needs no reply. If *his* Methodism be true, Paul ought to have said, having our hearts sprinkled from an evil conscience, and our *faces* sprinkled with a little water. How can any subject, under all these heavens, be made plainer than the apostles have made this, by first telling us that we are buried in baptism, and then, that when we were baptized "our *bodies* were washed in pure water." I apprehend that the gentleman and his party will be as *sick* of the Bible as they were of the classics, before this discussion shall end.

But to prove that "buried in baptism" means sprinkled, or poured, or washed, or something else, the gentleman has, in great haste, left every passage in the New Testament where the word baptize is found, and made his appeal to the second of Acts, and to the outpouring of the Spirit, as if that outpouring was expressed by the word about which we are debating. To appeal to *things* to find the meaning of words is, in the language of Ernesti, most "egregious trifling." Our knowledge of *things* depends upon the meaning of words, and not the meaning of words upon our knowledge of things. It is then "deceptive, fallacious, and most egregious trifling to appeal to *things* to find the meaning of words."

Ernesti says: "Language can be *properly* interpreted *only* in a philological way. Not much unlike these *fanatics*, and not less *hurtful*, are those who,

from a similar contempt of the language, and from that *ignorance* of them which *breeds contempt*, depend in their interpretations rather on *things than on words*. Nor will this mode of exegesis at all avail to convince *gainsayers*, for they themselves *boast* of interpreting in like manner *by things*" (p. 27).

Universalists sustain their dogma of universal salvation by precisely the same kind of argumentation. In a discussion I had with Mr. Manford, about one year ago, I had to meet the same arguments from him that I have from Mr. Terrell to-day. I affirmed that *aion* means absolute duration without end, and I proved it by the classics. Mr. Manford replied that the classical meaning of the word had nothing to do with its New Testament meaning; for, said he, the apostles did not speak classic Greek. If the word does mean duration without end in the classics, it can only mean a *limited time* in the New Testament. This is precisely the same course pursued by Mr. Terrell. If, says he, with Mr. Manford, *baptizo* does mean to immerse in the classics, it can mean nothing more than sprinkle, or wet, or wash, in the New Testament; for the apostles did not speak classic Greek. How admirably these two yoke-fellows pull together.

Mr. Manford, to sustain himself in his assumption, appealed to *things* not connected with the word in debate, as Mr. Terrell has done. God is too *merciful* and good to punish his creatures forever and ever. God poured out the Spirit, says Mr. Terrell; therefore, *buried* in baptism can mean nothing more than buried in sprinkling, in wetting, or *bedewwing*. I hazard nothing in saying that the most scandalous and ridiculous notions, the most shameful perversions of the Word of

God, and all the sentiments of infidels and sophists can be sustained, and are sustained, and kept up by the use of the same means. Universalists have sustained their miserable *purblind* theology, and gained over to it many honest, well-meaning persons, by an *argumentum ad hominem*, built upon a supposed character of God, which they have created in their own minds by the assistance of a *distempered* imagination. So Methodists have sustained their *rantism* by telling us that there is not water enough in some countries to immerse—that Jordan is nothing but a “little *wet water* stream”—that in some parts of the world it is too *cold* to immerse—that it is *indecent* and immodest to immerse a female—and finally that the Lord poured out the Holy Ghost, and therefore sprinkling is baptism; as if any or all of these things had anything to do with the meaning of *baptizo*.

His argument is this: The apostles were to be baptized in the Holy Spirit. But the Holy Spirit was *poured out* from heaven. Therefore, pouring out, and baptism are one and the same thing.

I must be permitted to make a few arguments of the same kind for the edification of the audience and the gratification of Mr. Terrell.

1. The Spirit was to convince the world of sin. But the Spirit was poured out from heaven. Therefore, pouring out, and convincing of sin, are one and the same thing.

2. The Holy Spirit was to bring to the remembrance of the apostles all things that Christ had said unto them. But the Spirit was poured out. Therefore, bringing to remembrance, and pouring out, are the same.

3. A penitent believer is to be immersed in the creek. But the water in the creek was poured out from the clouds. Therefore, pouring out from the clouds, and immersion in the creek, are one and the same thing.

Now, I ask, what has the pouring of the Spirit from heaven to do with the baptism of the Spirit, more than the pouring of the water from the clouds has to do with an immersion in water after it came from the clouds? If you were to see a man who, when he was informed that a person was immersed in the creek, would try to find the meaning of the word *immerse* by finding *how* the water got into the creek, you would think him a simpleton. Equally as profoundly learned and logical is that man who, when he is informed that the apostles were baptized in the Holy Spirit, tries to find the meaning of the word baptize by finding how the Spirit came from heaven.

By the way, I would like to ask Mr. Terrell how he knows that the Spirit was *poured*. The classical meaning of the word, translated pour, is undoubtedly to pour; but words in the New Testament, he says, do not mean what they do in the classics. If he should answer that this word (*ekkeko*) has not changed its meaning, I will be pleased to know by what law of philology he causes one word which expresses outward physical action to change its meaning, and not another of the same class. If the Greek word for immerse in the classics means pour in the New Testament, why may not the classic word for pour mean immerse in the Testament? I fear his *argument* will kill his *proof*. As Mr. Terrell has already distinguished himself in this discussion for learning and sagacity, I hope he

will give a good reason why one of these words has changed its meaning and not the other.

Having examined the logic of Mr. Terrell, and proved that his course is contrary to reason, to common sense, and to all the established rules of interpretation, I will proceed to examine the passage upon which he relies to prove that buried in baptism means to have a little water sprinkled on the face.

When Pentecost had come, it is said that "suddenly there came a sound from heaven, as of a rushing, mighty wind, and *it filled* all the house where they were sitting. And there appeared unto them cloven *tongues* like as of fire, and *it sat* upon each of them."

Now, here it is said that the Spirit came from heaven, as of a rushing, mighty wind, and *it filled* all the house where they were sitting. If all the house was *filled* by the Spirit, of course they were immersed in it. But Mr. Terrell will tell you that it was the *sound* that filled the house. Was it the sound that *sat* upon them? It is said that *it filled* the house, and *it sat* upon them. If sound is the antecedent of the *it* of the second verse, what is the antecedent of the *it* that sat upon them? It can not be tongues, for tongues are in the plural number. We can probably find the antecedent of *it* by the language of the thirty-third verse, which reads: "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth *this*, which you now *see* and *hear*."

When did they *see* the Spirit? When *it sat* upon them. When did they *hear* the Spirit? When *it* came from heaven, as a rushing, mighty wind. It was the Spirit which came from heaven; *it* made the sound; *it*

filled the house; *it* sat upon them; *it* they *saw*, and *it* they *heard*. What can be plainer? There is no sense in saying the *sound* filled all the house, when it is known that it filled not only that house where they were sitting, but every other house in Jerusalem.

Having finished his argument to prove that baptize means to pour, Mr. Terrell proceeds immediately to prove that it means to *wash*. But if it means to pour, it does not mean to wash. Certainly he will not say that pouring and washing are one and the same thing. Is there an old lady in this county who does not know that there is a vast deal of difference between pouring out clothes and washing clothes?

His first proof for washing was Mark vii.: "And when they came from the market, except they wash [Greek, baptize] they eat not."

A Methodist Commentary, which I have in my possession, says, that the word baptize in this passage should be translated *bathe*, or that that is the meaning of the word, and refers to Lev. xv. 11, to prove it.

(Here Mr. Terrell said: "Read it, sir.")

Mr. Pritchard—"I will, with the greatest pleasure. Benson, in his Commentary, which I have in my hand, says: 'And when they came from the market, except they wash [Greek, baptize]—*bathe* themselves, as the word probably ought here to be rendered (see Lev. xv. 11)—they eat not.' Lev. xv. 11, to which he refers, required a Jew, after he had touched a person who was unclean, as he always did at market, to go and wash his clothes and *bathe* his whole body in water. A Jew *bathed* his body by going *under* water, head and ears. This the New Testament calls baptizing. What can baptism be but immersion?"

Mr. Terrell seems to think that I will hardly say that the *cups*, and *pots*, and other vessels were immersed. Yes, I will, and prove it, too. If he will take up his Bible and turn to Lev. xi. 32, he can see that they were taken to where there was plenty of water, and put *into* and *under* the water, and remained immersed under water till evening, that they might be cleansed. This the New Testament calls baptizing them. What can be stronger in favor of immersion?

My *fifth* and last argument upon this proposition, shall be drawn from the well-known fact that immersion, and immersion only, was practiced by all Christians, east and west, for *thirteen hundred* years after Christ, except in a *few* cases where the Pope, or some of his *tribe*, allowed pouring in danger of death where immersion could not be had. I will sustain this argument by the testimony of some of the most eminent men that ever lived. The Edinburgh Encyclopædia deserves to be heard first. It says: "In the times of the apostles, the form of baptism was very simple. The person to be baptized was *dipped* into a river or vessel, with the words which Christ had ordered, and to express more fully his change of character, generally assumed a new name. The immersion of the whole body was omitted *only* in the case of the *sick*, who could not leave the *beds*. In this case sprinkling was substituted, which was called clinic baptism. The Greek Church, as well as the Schismatics in the East, retained the custom of *immersing* the whole body; but the Western [Roman Catholic] Church adopted, *in the thirteenth century*, the mode of baptism by sprinkling, which has been continued by the Protestants, Baptists only excepted" (Article on Baptism).

Bossuet: "The baptism of John the Baptist, which served as a preparative to that of Jesus Christ, was performed by *plunging*. In fine, we read not in the Scripture that baptism was otherwise administered, and we are *able to make it appear*, by the acts of councils, and by the ancient rituals, that for *thirteen hundred years* baptism was thus administered throughout the *whole church*, as far as was possible."

Dr. Whitby: "It being so expressly declared here that we are buried with Christ in baptism by being *buried under* water, and the argument to oblige us to a conformity to his death by dying to sin, being taken hence; and this immersion being religiously observed by *all* Christians for *thirteen centuries*; and the change of it into sprinkling, even without any allowance from the author of this institution, or any license from any council of the church, being that which the Romanist still urgeth to justify his refusal of the cup to the laity." (Note on Rom. vi. 4.)

Winer, in his Lectures on Archæology, says: "Affusion was at first applied only to the *sick* [are Methodists all sick?], but was gradually introduced for others after the seventh century, and in the *thirteenth century* became the prevailing practice in the West. But the Eastern church has retained immersion alone as valid."

Van Coelln: "Immersion in water was general until the *thirteenth century*; but among the Latins it was displaced by sprinkling; but retained by the Greeks."

Professor Stuart: "We have collected facts enough to authorize us now to come to the following general conclusions respecting the practice of the Christian

Church in general, with regard to the mode of baptism, viz., that from the earliest ages of which we have any account, subsequent to the apostolic age, and downward for several centuries, the churches did generally practice baptism by immersion; perhaps by immersion of the whole person; and that the *only* exceptions to this mode which were usually allowed, were in cases of urgent sickness, where immersion could not be practiced. It may also be mentioned here that aspersion and affusion, which had in particular cases been now and then practiced in primitive times, were gradually introduced, and became at length quite common, and in the Western Church almost universal, before the Reformation."

MR. PRITCHARD'S FIFTH ADDRESS.

Gentlemen Moderators:

Before noticing the few things which I have noted in the last speech of Mr. Terrell, I will finish the argument I was upon when my time expired.

You doubtless observed that the passage which I read from Professor Stuart stated that sprinkling was "gradually introduced, and became at length quite common, and in the Western Church almost universal, *before* the Reformation." The Edinburgh Encyclopædia, from which we have already quoted, says: "In this country [Scotland], however, sprinkling was *never used* in ordinary cases till *after* the Reformation" (Article Baptism).

One says it was introduced *before*, and the other that it was *never used* till *after* the Reformation. Well, I care not which is right, for they both show that this thing called sprinkling was introduced a thousand or

fifteen hundred years too late to be a part of Christianity.

We will now hear the learned Basnage, who, in speaking of the answer which Pope Stephen gave the French clergy, about the lawfulness of pouring water on the *sick*, says: "It allows sprinkling only in case of imminent danger; that the authenticity of it is denied by some Catholics; that many laws were made after this time in Germany, France, and England, to compel dipping, and without any provision for cases of necessity; therefore, that this law did not alter the mode of dipping in public baptisms; and that it was not till five hundred and fifty-seven years after, that the *Legislature*, in the Council of Ravenna, in the year *thirteen hundred and eleven*, declared dipping or sprinkling indifferent."

Here is the authority for which Mr. Terrell has been looking all day; and it is the authority of a set of political *demagogues* who cared neither for God, religion, nor the Bible. We frequently hear Methodists boast that they are more *liberal* than we; for it is a matter of *indifference* with them whether a man is sprinkled or immersed. This-*politico* Ecclesiastic Council declared the same thing more than five hundred years ago. It is astonishing to see how precisely children *ape* their parents, and how apt they are to regard the language of their mothers as the purest in the world.

I will conclude this, my fifth argument, in the language of Dr. Wall, the great and distinguished pedobaptist historian, than whom but few ever possessed more knowledge of the history of the Christian Church. He says: "No branch of the nominally Christian

Church, however *corrupt* in other respects, has dared to change the law of immersion into sprinkling, except the *Roman hierarchy* and those churches which derived sprinkling from that *polluted source*."

Again he says: "This is so plain and clear by an infinite number of passages [that the primitive Christians immersed], that as one can not but *pity* the weak endeavors of such pedo-baptists as would maintain the negative of it; so also we ought to *disown* and show a dislike of the *profane scoffs* which some people give to the English anti-pedo-baptists, merely for their use of dipping. . . . It is a great want of *prudence*, as well as *honesty*, to refuse to grant to an adversary what is *certainly true*, and may be *proved so*" (H. I. B. p. 462).

It is true, he says, and may be proved true, that immersion was the primitive practice; and it is a great want of *prudence*, as well as of *honesty*, to refuse to grant what may be proved by an *infinite* number of passages. But I wish you, my Christian friends, to remember, and never let it be forgotten by you, that Dr. Wall, the mighty champion of pedo-baptism, has declared that "No church, however corrupt in other respects, has ever *dared* to change the law of immersion into sprinkling, except the Roman hierarchy, and those churches [such as the Methodist] which *derived* sprinkling from that *polluted source*."

What can be plainer than, if Methodists derive their sprinkling from the Romish Church, the mother of all the modern sprinkling parties, they did not receive it from the Lord?

I am indebted to Mr. Hinton, the author of this history which I hold in my hand, for the testimony of

most of the persons from whom I have read in support of this, my last argument. I come now to the last speech of Mr. Terrell.

He commenced by telling you that I had charged him with an attempt to deceive. It was Ernesti, and not I. Hear him again: "Any method of interpretation not *philological* is *fallacious*. Moreover, the method of gathering *sense* of words from *things* is *altogether deceptive and fallacious*." It was Ernesti, then, and not I, who said that his method of gathering the sense of words from things is *deceptive*, fallacious, and most egregious trifling.

But he wants to know who ever saw an immersion by pouring? I answer, just as many as have seen baptism by pouring. But I must ask another question: "Who ever saw a person *buried in pouring*? or who ever saw a man's body *washed* in pure water by having a few drops of water sprinkled upon his face?"

But he wishes me to tell where I find the baptism of *fire*. He has told us that *baptizo* means to *wash*, to *wet*, and to *moisten*. Now, will he have the goodness to tell us where on earth he finds the *fire* in which he can either *wet*, *moisten*, or *wash* a man? You can neither sprinkle, pour, moisten, *wet*, or *wash* a man in fire, but you can immerse him. Mr. Campbell, he says, goes to *hell* for his baptism. I have only time to say this is not true. I will tell him all about the baptism of the Holy Spirit and fire when we come to debate the last proposition, if he dare introduce them where they properly belong.

He says it is not *tongues*, but one *tongue*, in Acts ii. 3, and that this tongue is the antecedent of the *it* of the third verse. Mr. Terrell has certainly paid but

very little attention to his Bible. It is *tongues*, and I again ask how *tongues* can be the antecedent of *it*. That *sound*, I fear, has filled his *eyes* as well as his *ears*. It was the Holy Spirit which came from heaven; *it* made the sound; *it* filled the house; *it* sat upon them; *it* they saw; and *it* they heard. It will be impossible for any man now living to make it appear that it was not the Holy Spirit, but mere sound, which came from heaven and filled the house.

I called upon Mr. Terrell some time since to produce a word in all the Greek language which definitely expresses the action of immersion, if *baptizo* does not. After taking some time to think, he says: "*Kataduno*, I suppose, will do." Well, *kataduno*, I suppose, will not do. *Duno*, without the *kata*, means to *sink*, and *kata* means *down*; so the two words, when put together, mean to *sink down*. *Katabapto* means to *dip down*, but *kataduno* means to *sink down*. *Katabapto* is used to express the *action of dipping down*, or dipping *deeply*; but *kataduno* is applied to things which *sink of themselves*, as the apparent sinking of the sun in the ocean. We will hear Mr. Carson upon the difference between *duno*, or *duncin*, and *baptizo*. "The obvious and characteristic distinction," says he, "between the two words is, that *duncin* is a *neuter verb* [a great word this, to definitely express the *action* of immersion], signifying to *sink*, not to *cause* something else to sink. But a thing that sinks of *itself* will doubtless sink to the bottom. But baptism signifies merely to *dip*, without respect to depth or consequence."

Duno, then, never can be made to definitely express the *action* of immersion; for it is a *neuter verb*, signifying to *sink*, not to *cause* something else to sink.

What I have now said upon *kataduno*, I suppose Mr. Terrell will let pass without any notice, as he has everything else that I have said. If I were a man, I would be a man. When I enter into a discussion with a man, I will reply to what he says, or I will give it up and go home. To make out that *baptiso* means to sprinkle, pour, wet, wash, moisten, or something else, he quotes the divers baptisms (Heb. ix. 10). If he will make himself acquainted with the law of Moses, he will find that all the Jews had to immerse themselves, their cups, pots, and everything that was used by them, every time they became unclean, as the last act of their cleansing. They had divers immersions, we have but *one*. A single Jew would, in all probability, have to immerse himself, or something that belonged to him, more than five hundred times during the course of his life, which would certainly make "*divers baptisms*" among them. If his sprinkling is alluded to in Heb. ix. 10, it certainly must be among the "*carnal ordinances*," for it is not among the baptisms.

The children of Israel were not immersed in the cloud and in the sea, he says, for the *ground* was perfectly *dry*. I have often been made to smile when I have heard Methodists say they could not have been immersed for the ground was *dry*, and in less than one minute turn to Psalms and read the passage, "The sky sent out a sound, and the clouds *poured out water*," to show how they were baptized. In one breath they say the ground was perfectly *dry*, and in the next that the clouds were *pouring out water* upon it. I should take it that the ground was very *dry* while the clouds were pouring out water upon it. The fact is, there was no *water* about their baptism. They were down

in the sea, and the cloud came down upon them and *covered* them over; and thus they were "baptized *in* the cloud, and *in* the sea," as the Spirit of God says they were. It was *in* the cloud, and *in* the sea, and not by water poured out of the cloud or sea that they were baptized.

But there is no account, he says, in all the New Testament, of the apostles going *after* water to baptize with. That is very true, and the reason of it is, the apostles were not Methodists. If they had been, they would have been telling us all the time about the water they *sent* for, or had in the meeting-house to sprinkle with. The New Testament says they went *to*, and baptized *in*, the river. That will do me.

But Paul, he tells you, was baptized in a house, standing up. It is true that Paul stood up to be baptized, but it is not true that he was baptized in the house. We always make the people *stand up* to be baptized, but Methodists make them *kneel down*. God says, according to their own showing, *stand up*, just as we do; but Methodists, after proving that the Lord commands us to *stand up*, say, come and *kneel down*. The Lord says, be baptized; but Methodists say, be sprinkled. It seems to me that they are determined to obey the Almighty in nothing.

But we are told by some of his party that there is no "*locomotive* power in the word *arise*," and therefore it did not take him out of the house. I did not suppose that the word *arise* took him out of the house, but that it put him on his feet and he walked out. It was not necessary to tell Paul to *arise* and go so far east, and so far west, till he came to water, and then he must go down into the water so deep to be baptized;

for Paul was not a child, nor a *fool*, but knew all things that were essential to baptism before his conversion. When we talk to children or *blockheads*, we express everything, but to talk to men of sense in that way would be to offer them an insult; because things which are understood are seldom, if ever, expressed. To illustrate this, I will suppose Mr. Terrell to be sleeping in an upper room in some house in this place, and one of you go up in the morning and say to him, *Arise* and *eat* your breakfast. Now, it is not necessary to tell him all he has to do before he can eat his breakfast, such as get out of bed, dress yourself, come down stairs, wash your face, comb your head, come in, sit down to the table, and help yourself or be waited upon by some one else, and be sure to chew your meat and bread before you swallow them. To tell him all this would be to insult him. But suppose he were disposed to carry out his beautiful logic, and instead of preparing for breakfast would say the word *arise* means to get up and stand right where you are; so he gets up and stands up in bed. You wait some time, and finally go up to see what is confining him to his bed, and to your utter astonishment you find him in bed, without his clothes, standing straight up. You say to him, Why do n't you come to breakfast? He replies, You told me to *arise* and eat, and there is no *locomotive* power in the word *arise*; it means to stand up where you are. By thus carrying out his principles into practice, he would cause you to think that his Methodism had made him *mad*. It was enough to say to Paul, "arise and be baptized," for he understood all the rest. Paul, speaking of himself and others. says, "*We are buried with Christ in baptism.*" This will do me.

But the jailer, he says, was baptized in the jail. How can a man, who has read his Bible, make such an assertion? Acts xvi. says that the jailer "brought them *out*" of the jail, that Paul preached *in* his house (not *in* the jail), and after he had heard the word of God, "he took them" from his house and washed their stripes, and was baptized, he and all his, straight-way. And after his baptism "he brought them into his house" again. They were not in the jail when they preached, but *in* his house; they were not in his house when they baptized, but went out to do it, and after baptism came back "*into his house.*" If in a house is the place to baptize, why did the apostle go out at *midnight* to baptize the jailer?

I wonder if Mr. Terrell can not make it appear that Philip baptized the eunuch in some house, jail, or on *dry* ground. If he can prove that coming out of the jail and going to water to baptize means to stay in jail, why not prove that going "down into the water" to be baptized means to be baptized on dry ground? He certainly can, if he will try, make it out that going down into the water means nothing more than sprinkled in some house, or poured in some jail.

I must now, in the remaining part of my address, recapitulate my arguments.

1. My first argument was, that *baptizo*, in the whole history of the Greek language, has but one meaning. It not only means to immerse, but it never has any other meaning.

This argument was sustained by the testimony of some of the wisest and most learned of the Greek, and others who wrote in the Greek language; who, without exception, declared that that only is baptized

which is under water. Indeed, some of them testified that a thing could not be baptized because it could *not go under water*, showing, beyond the reach of controversy, that nothing short of immersion can possibly be baptism.

If the testimony of the whole Greek world is to be rejected, where shall we go to find the meaning of a Greek word? If the Greeks do not understand their own language, pray tell me who does? It is a little too silly to hear Methodists of this country say that the Greeks are not competent to decide upon the meaning of a Greek word. The effort to show that the Greeks are not competent witnesses upon the meaning of *baptizo*, is all to serve a purpose; for they know that the Greek world is against them. The testimony of Strabo is of itself sufficient to settle the question; for he says that in the water of a certain lake a man can not be baptized, because he can not go *under the water*. Now, I ask any man of reason if Strabo would have said that a man could not be baptized because he could not go *under the water*, if he could have been baptized by having a few drops sprinkled upon his face? Let Methodists decide, as they have to give an account to their God in the day of eternity.

Mr. Terrell made no direct reply to this, my first argument; but he tried to get rid of it by saying Bro. Campbell was against me in going to the classics. But I proved by Bro. Campbell, Professor Stuart, and Ernesti, that the "principles of interpretation are common to sacred and profane writings," and that the word *baptizo* means in the New Testament what it means everywhere else.

He said *baptizo* was a word of *idiom*. But I proved that words which express outward physical action are

not the subjects of idiomatic or special law ; and that they mean the same in all languages, nations, and countries. To this Mr. Terrell has made no reply.

His next effort to get rid of my argument was, that words among the Jews did not mean what they did among the Greeks. But I proved by Josephus, a Jew, who wrote his history in the Greek language in the very days of the apostles, that *baptizo*, among the Jews, in the days of the apostles, meant to immerse, and only to immerse. To this he has made no reply.

His first example for another meaning was from Hippocrates. But I proved by Hippocrates that the word *baptizo* in his writings meant to immerse, and only to immerse. "Shall I not laugh at the man," says he, "who baptizes his ship by overloading it, and then complains of the sea, that it *engulfs* it with its cargo?" The putting of a ship *under water*, he says, was baptizing it. This causes the old *blister plaster* to draw so severely upon his Methodism, that he found it very convenient to say nothing more about it.

His second example was the baptism of suffering and tears, which he professed to quote from Eusebius. But I denied that Eusebius used the word *baptizo*, and called upon him again and again to prove that he did ; but he has found it most convenient and safe for himself and cause to say nothing more about it. This was another splendid failure, and a beautiful comment upon his honesty, to boot.

Thus my first argument stands unmoved, showing that *baptizo before* and in the days of Christ and the apostles, meant to immerse, and only to immerse.

2. My second argument was drawn from the testimony of the wisest, the most eminent, and learned

pedo-baptists of the world; who, with one voice, declare that my proposition is true; and that "*baptizo* is not to be interpreted of *sprinkling*, but *always* of immersion." Now, is there any reason why men should make the confession that they are wrong and others are right, if they knew that they were right and others wrong? Who does not see that nothing but the force of truth, combined with *honesty*, could have caused them to confess that sprinkling is not baptism, and that *baptizo always* meant to immerse?

To this argument Mr. Terrell replied that Dr. Clark, a Methodist, said that it meant to sprinkle, as well as to immerse. For this argument he ought to be called Williamson Terrell, the *Great*; for if a man can prove his principles right by one of his own party, he certainly must be *great*.

3. My third argument was drawn from the use of the word in the Bible. I proved by the apostles that when a man was baptized, he was "*buried in baptism*." This never can be made to mean *buried* by having a few drops of water sprinkled on the face. I also proved that Christ commanded the people to be baptized *in* water, and not the water to be baptized *upon* the people. Now you can not sprinkle a man *in* water, but you can immerse him; so it follows that immersion was the thing commanded by our Lord. You can sprinkle water upon a man, but you can not sprinkle *a man in* water. Christ commanded the man, and not the water, to be used. We can immerse a man in water, but we never can sprinkle him in water. This argument Mr. Terrell has said nothing about. It never has been, nor never can be, answered. Let that be remembered.

4. My fourth argument was that *baptizo* is the only word in the Greek language which can definitely express the action of immersion; or, if *baptizo* does not, there is no word in that language that can express the action of immersion. The Greek language has a word for sprinkle, a word for pour, and a word for wash, but none of them was ever used to denote the ordinance of baptism; a clear proof that Christ neither commanded sprinkling, pouring, nor washing. If he used the strongest word for immersion in the Greek language, what can be plainer than that immersion was the thing intended?

5. My fifth and last argument was drawn from the fact that the whole Christian Church, East and West, practiced immersion only for thirteen hundred years after Christ. To this universal proposition the only exceptions are some two or three persons who were thought to be too *sick* to be immersed, and consequently the Pope, or some of his *tribe*, allowed them to be sprinkled. The truth of this argument Mr. Terrell has not disputed, nor will he, for he knows it is true. I have also proved in connection with this, that when the change was made from immersion to sprinkling, it was done by the Western or Roman Church. Sprinkling is a part of Catholicism. "No church," says Dr. Wall, "however corrupt in other respects, has ever *dared* to change the law of immersion into sprinkling, except the *Roman hierarchy* and those churches which derive their sprinkling from that *polluted source*."

As you have all heard the arguments on both sides, we leave the question, without deciding upon the effort of Mr. Terrell. What little he has said, you

have all heard. I would, however, have been greatly pleased if he had only had manly courage enough to come up and meet my arguments fairly; but I did not expect it, and, consequently, am not disappointed. Methodists know that the best thing that can be done for Methodism is not to join issue with any one, upon any point.

I thank you all for the candid hearing you have given us both.

PROPOSITION II.

"Infant Children are Proper Subjects of Baptism;" or,
"The Infant of a Believing Parent is a Scriptural Subject of Baptism." Mr. Terrell Affirms.

MR. PRITCHARD'S FIRST REPLY.

Gentlemen Moderators, Ladies and Gentlemen:

I agree with my friend, Mr. Terrell, that the proposition to be discussed to-day is a very important one; but not more important than the one we discussed on yesterday. That it is important, and very important, to know who are the proper subjects of baptism, as well as of every other institution of the Lord, all agree. With me, baptism, prayer, the Lord's Supper, and every other commandment of the Lord, have their proper subjects; and no man, woman or child can submit to any of them in obedience to the Lord, but he who is prepared according to the Word of God. Mr. Terrell and myself seem not to have been taught in the same school—we have studied under different teachers, and consequently have come to different conclusions. It seems to be the opinion of himself and party that a person can come to God and obey his commandments, as well without faith as with it; but I apprehend he will learn a lesson either in time or eternity, that I have long since learned from my old teacher, viz.: "That he who *comes* to God *must believe*," before he can acceptably obey the Lord.

The real issue between us upon this subject is, Does the Lord require those who neither believe nor

understand the gospel, to obey his commandments without faith? The law of the Lord, under which I feel solemnly bound to act, and under which, I think, every conscientious man who understands it will act, says, "He that *believeth* and is baptized, shall be saved." Mark the language! It does not say that he who is baptized without faith, reason, or understanding, and afterwards obtains faith around a *mourner's bench*, or some other place, shall be saved; but he that *believeth* first, and is then baptized, shall be saved. I will then forever maintain that the very law of baptism itself forever excludes from this institution all who do not believe. Mr. Terrell, in his hurried and confused way of speaking, has said, in one-half hour, almost everything he has to say in favor of his infant sprinkling; and who, I am constrained to ask, but himself, would ever have thought that the passages which he has brought forward proved that infants were to be baptized without faith, reason, understanding, apprehension, or comprehension? Not one of them, so far as I now remember, speaks of infants as the proper subjects of baptism, or of anything else.

It seems to be rather a difficult matter for him to *read* his notes this morning, which, by the bye, if I am not mistaken in the writing, were supplied by some other *hand*. The embarrassment and confusion manifested by him this morning, I suppose, arise from the fact that he has something to prove to-day. Something to prove, did I say? Something that he knows he can not prove, I should have said.

He commenced his address by an appeal to the vulgar feelings of fathers and mothers, as if the people of this country were possessed of no more sagacity than

to be wheedled into his infant sprinkling *dogma* without reason, argument, or proof. I know the people now present too well to believe that anything short of evidence, reason or necessity, will turn them from the old Jerusalem gospel to the newfangled notions of modern pedo-baptist parties.

The question, he says, is, Shall we have our children baptized and brought into the church? or shall we leave them out of the church, *without any provision for their eternal well-being?* Mr. Terrell and his party are believers in infant damnation, and he, without intending it, has most fully declared his faith in this horrible dogma of the Romish Church by saying "unbaptized infants are out of the church, without any provision for their eternal well-being." If unbaptized infants are without any provision for their eternal well-being, what can be more evident than that they are without God, without hope, "children of *wrath*, and liable to *eternal damnation*." It will not do for Mr. Terrell to attempt to deny this *item* of his party's *creed*, for I am prepared to prove that Methodists believe, in common with their Old *Mother*, the Romish Church, that if infants are not baptized *for* the remission of *original sin*, they are without God, "children of *wrath*," and exposed to eternal damnation in the world to come. Let him put me to the proof if he dares!

I agree with him, he says, that baptism is the *act* through which we pass *into* the Christian Church, and into the gospel covenant. I believe with all my heart that penitent believers are baptized into Christ; but I do not agree with him in his horrible Methodist notion that all unbaptized persons are without God, and without any provision for their eternal well-being.

I was truly gratified to hear him say that baptism is the act through which we pass *into* the Christian Church and into the Christian covenant; for, if I am not very much mistaken, he will find this *into* fatal to his cause before this discussion shall close.

But he told you that the church has been the same in all ages, and that infants always were in the church, and, of right ought to be, where *alone* there is safety. But did he prove, or did he try to prove, that they were always baptized *into* it, and that this baptism was essential to their eternal well-being in the world to come?

The door into the Jewish Church was just as wide as the door into the world; and all the Jewish children entered into that old *fleshly* establishment as they entered into the world by natural birth. But he asserted among the thousand and one assertions which he has made without proof, that the covenant of circumcision was the Christian covenant. Mr. Terrell had certainly forgotten that he said, but a few minutes before, that I agreed with him that, when we enter into the gospel covenant, we are baptized into it. Were the fleshly seed of Abraham baptized *into* the covenant of circumcision, Mr. Terrell? Error is an inconsistent thing, and very disgraceful and destructive to the understanding of those who hold it.

But infants, he says, were in the Abrahamic covenant. The issue is not whether infants were in the Abrahamic or any other covenant, but whether they are proper subjects of baptism. To prove that infants were in the covenant, and that they entered into it without baptism, comes not within a thousand miles of his proposition. The argument is this: Children

were in the Abrahamic covenant. But they entered into it not by baptism, but by natural birth. Therefore, children can not enter into the Abrahamic covenant without being baptized into it! Mr. Terrell must think that we are a silly, stupid set.

I must say a word or two more about the covenant of circumcision being the gospel covenant. The covenant of circumcision excluded from the Jewish Church, and put to death, all uncircumcised male members: "That soul shall be cut off from his people; he hath broken my covenant," says the Lord. Now, it is a fact that the Christian covenant forbids any man to be circumcised: "If any man among you shall be circumcised, Christ shall profit him nothing." (See Gal. v. 2.) Now, if Mr. Terrell's position be true, then we have it that, if you are not circumcised, you shall be cut off from the people of God; and if you are circumcised, Christ shall profit you nothing. That is, if you obey you shall be *damned*, and if you do not obey you shall be *damned*. Poor infant sprinkling, how art thou strained for proof?

These infant sprinklers are *lame*, both in their *heads* and their *heels*; they can neither see the inconsistencies, nor step around the difficulties, absurdities, and contradictions into which they have immersed themselves in their theological embarrassments. I do not recollect to have ever heard an argument in favor of infant sprinkling but what directly contradicted the Bible, or some item of the man's creed who offered it. Mr. Terrell, to prove the *identity* of the Jewish and Christian churches, said: "They are *one* and the same, because they both have the same *name*." This argument, which he seems to have borrowed from

Mr. McCalla, is a strange thing under the sun. Two men are *one* and the same man, because they are both called John or James! A man and a *monkey* are *one* and the same, because they are both called *creatures* of God! If all his arguments for *identity* are as strong as this, he will certainly convince his Methodist friends that the Jewish and Christian Church are one and the same church.

But, before he had fairly finished this argument for identity, he told us that the Christian Church was to have a *new* name—it was to be called by the Christian *name*. Then, I suppose, the two are one and the same, because they have the same name; and then again they are one and the same, because they have not the same name! Mr. Terrell is a profound thinker!

This is in good keeping with another argument of his party. To get rid of the difficulty, that Christ did not command the apostles to baptize infants, they tell us that it was not necessary that he should, for the Jews baptized proselytes, and their children, from the days of Moses to the days of Christ; and that Christian baptism is nothing more than Jewish proselyte baptism continued. But, when we call upon them for the authority they have for baptizing infants, they tell us that the gospel covenant anciently required children to be circumcised, and that baptism has come in the place of circumcision—for “baptism is the same *seal* in another form.” It is certainly very interesting to know that baptism and circumcision existed together from the days of Moses to the days of Christ; and yet that baptism did not exist till it was called into existence to fill the place of circumcision, which was done away. If I were the advocate of such a *theory*, I would

abandon the *lame* theology of my party, embrace, obey, and preach the truth.

The Abrahamic covenant, he says, is the gospel covenant. That is, as I understand him, the covenant which the Almighty made with Abraham is the same that he makes with every Christian. Does he mean the covenant concerning Christ? the covenant concerning the land of Canaan? or the covenant of circumcision? It can not be the covenant concerning Christ, for the following reasons:

1. That covenant promised to the person with whom it was made, to make of him "*a great nation.*" This is not promised to every Christian.

2. It promised to the person with whom it was made, "*to make his name great.*" This is not true of every Christian.

3. It promised to the person with whom it was made, "*that his seed should be as numerous as the stars of heaven, and the sand upon the seashore.*" This promise is not made to every Christian, as we all know.

4. It promised to the person with whom it was made that, "*In thee shall all families of the earth be blessed.*" Mr. Terrell can not say that this promise is made to him, or to any other man of his party.

God covenanted with Abraham to bless the nations *in him*, but not with us to bless the nations *in us*. Nor does the fact that we are benefited by this covenant prove that it was made with us, more than does the fact that a child is benefited by a contract made by its father before it was born, prove that the child made the contract. There are thousands of things done in this world, by which we are benefited, that we had

no hand in doing. We are benefited by the death of Christ, but we did not crucify him. We are benefited by the writings of Paul, but we did not write for him. We are benefited by having the Scriptures translated into our own language, but we did not translate them.

This covenant is nothing more than a promise made to Abraham, that of his posterity *one* should be born in whom the nations of the earth should be blessed. This covenant was made when Abraham was "*seventy and five years of age.*"

About eleven or twelve years after this, the Lord appeared to him again, and Moses says: "*The same day* the Lord made a covenant with Abraham, saying, Unto thy seed have I given *this land* from the river of Egypt unto the great river, the river Euphrates."

1. This can not be the gospel covenant, because it was made with Abraham and his seed, not according to the *Spirit*, but according to the *flesh*.

2. Because the gospel covenant does not promise to us Christians the land lying between these two rivers.

3. Because we have offered to us in the new and everlasting covenant, not an earthly, but a heavenly inheritance. "We look for a city which hath foundations, whose builder and maker is God."

The covenant of circumcision, which Mr. Terrell has strangely enough asserted is the Christian covenant, was made twelve years after the one concerning the land of Canaan, and *twenty-four* years after the one concerning Christ; for Abraham was *ninety and nine* years of age when the Lord "gave him the covenant of circumcision." It can not be the Christian covenant, for the following reasons:

1. *Males*, only, were required to obey it: "Every man-child among you shall be circumcised." But females, as well as males, are required to obey the Christian covenant; for "In Christ Jesus there is neither male nor female; for ye are all one in Christ. And if ye be Christ's, then ye are Abraham's seed, and heirs according to the promise."

2. The covenant of circumcision was a covenant *in the flesh*: "My covenant shall be *in your flesh*." The Christian covenant is not in the flesh, but *in the Spirit*. I defy Mr. Terrell, or any other man of his party, to show that the new covenant is now, or ever was, a covenant *in the flesh*.

3. The covenant of circumcision required every man-child to be circumcised, and he who was not circumcised was to be "cut off from his people." But the *new* forbids any man to be circumcised: "If any man among you shall be circumcised, he will fall from grace, and Christ shall profit him nothing."

4. That covenant required Abraham to circumcise all that were born in his house, or *bought* with his *money*. But the *new* is not founded upon *flesh* nor *property*, but upon faith. "They that be of faith, are blessed with faithful Abraham."

Now, I assert that Mr. Terrell will not *dare* to affirm that the new covenant is a covenant in the flesh. By what authority, then, does he say that the covenant of circumcision is the Christian covenant?

I will now proceed to show you, and I hope to succeed in showing Mr. Terrell, that neither the one nor the other of these can be the new and everlasting covenant, which the good Lord makes with Abraham's children, according to the Spirit,

Something like a thousand or twelve hundred years after all these covenants were made with Abraham, the Spirit of the Lord, speaking by the prophet Jeremiah, said: "Behold the day comes, saith the Lord, when I *will make* [not have made] a new covenant with the house of Israel, and with the house of Judah." But Mr. Terrell says, "That can not be true; for all the covenants that the Lord ever made with the house of Israel, he made more than a thousand years before the days of Jeremiah: for 'the covenant of circumcision is the Christian covenant.'"

The same Spirit, speaking by the prophet Isaiah, said: "Incline your ear and come unto me: *hear*, and your soul shall live; and I *will make* [not have made] an everlasting covenant with *you*." But Mr. Terrell says that can not be true; for the new and everlasting covenant was made more than a thousand years before Isaiah lived—"The covenant of circumcision is the Christian covenant."

But with whom does the Lord promise to make this everlasting covenant? With such, and such only, as incline their ears and come to him; and *hear*, that their souls may *live*. Mr. Terrell, however, says that can not be true; for infants can enter into the new covenant by baptism, without inclining their ears, coming to God, or hearing that their souls may live. Which shall we believe, Mr. Terrell or the Bible?

Paul says: "But now hath he [Christ] obtained a more excellent ministry, by how much also he is the mediator of a *better* covenant, which was established upon *better* promises." But Mr. Terrell, presuming, I suppose, to understand the matter better than Paul, says: "There is no *better* covenant established upon

better promises ; for it is the same old covenant of circumcision made with Abraham."

Paul says: "For if that *first* covenant had been faultless, then should no place have been sought for the *second*." Mr. Terrell has discovered what Paul did not know, that the *first* covenant was *faultless*, and that there is no *second*. Poor Paul, how little you knew about the covenants, when compared with the *wandering circuitleers* of the Methodist fraternity ! Paul ought to have attended one Methodist conference before he died, that he might have been possessed of all wisdom and of all knowledge !

In speaking of the second or better covenant which was established upon better promises, Paul says it shall be, "Not according to the covenant that I made with their fathers." Mr. Terrell says, "It is according to the covenant that he made with their fathers ; for it is the same old covenant of circumcision."

We have now seen that it is a second and better covenant, established upon better promises, and that it is not according to the old ; but we have not seen what it is. Well, the apostle proceeds now to tell us : "This is the covenant that I will make with the house of Israel after those days, saith the Lord." Well, what is it ? Is it, that "in thee shall all the nations of the earth be blessed ?" Is it, that "I will give you this land from the river of Egypt to the great river, the river Euphrates ?" Is it, that "every man-child among you shall be circumcised ?" It is, according to Mr. Terrell, but we all know better. Well, what is it, then ? Why, "I will put my laws in their minds, and write them in their hearts ; and I will be to them a God, and they shall be to me a people : and they shall

no more teach every man his neighbor, and every man his brother, saying, know the Lord ; for all shall know me, from the *least* to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

Here is the covenant that God makes with us, and it is neither the covenant of circumcision, nor the covenant concerning the land of Canaan. Here let us pause and note some of the differences between the new and the old, the better and the worse, the first and the last covenants, of which the apostle speaks.

1. And the first is: The new covenant is *better*, and established upon better promises than the old.

2. The old had *faults*, but the new is *faultless*.

3. The new is said to be not *according* to the old. It is wholly unlike it.

4. The old was written upon two tables of stone ; but the new is written upon the minds and hearts of God's believing children.

5. Into the old covenant children entered by natural birth ; and if they ever knew the Lord, they had to be taught to know him after they entered into it. But we enter into the new by spiritual birth, and consequently we are "*no more to teach* [in the new covenant, as they did in the old] every man his neighbor, and every man his brother, saying, Know the Lord ; for all [that are in the covenant] shall know me, from the least to the greatest." "Incline your ear and come unto me ; hear, and your soul shall live," first, and then "I will make an everlasting covenant with you." So we see they are taught to know the Lord before they enter the covenant, and consequently have no need of being taught to know him after they are in.

Mr. Terrell knows that this language was designed to cut off his infant membership, and his infant sprinkling, and this is the reason why he wants to take us back to circumcision. It will not do; for the very *least* one in the Christian covenant is to know the Lord. Now, before he asserts again that infants are in the Christian covenant, let him show in what sense these *least ones*, that he sprinkles into his Methodist covenant, can know the Lord.

6. In the old covenant, "he who transgressed the law *died* without *mercy*;" but in the new, the Lord says: "I will be *merciful* to their unrighteousness."

7. In the old, there was a "remembrance made again of sins every year," and consequently the members of the Jewish Church had to make offerings again and again for the same sins. But when the conscience is purged from guilt by the blood of Christ, the great sin-offering, and the body washed in pure water in obedience to the Lord Jesus, the mediator of the new and better covenant, the Almighty says: "Their sins and their iniquities will I remember *no more*."

Now, I wish it to be remembered,—

1. That all that are in the new covenant *know* the Lord, from the *least* to the greatest.

2. That every one in the new covenant was an *unrighteous* person before he entered into it—"I will be merciful to their unrighteousness." This language can not be applied to infants, for they are not unrighteous.

3. That they were all sinners, and guilty of doing iniquity before they entered into the covenant—"And *their sins* [not *sin*] and *their iniquities* [not the iniquity of Adam] will I remember no more." This shows,

too, that they were all pardoned persons. Now, is there a man in this house, who does not see that this language can not be applied to infants, who have never been guilty of *one sin of their own*? Now, if it is true that *all* who are in the new covenant *know* the Lord, that they had all been sinners, that they had all been unrighteous, and that they had all received a free pardon of all *their own sins*, does it not follow that infants were not among the number, and that Mr. Terrell's notion of infant membership is wholly outside of the Bible? Let him come to the New Testament and prove in his next speech, if he can, that Christ commanded and the apostles practiced infant baptism.

MR. PRITCHARD'S SECOND REPLY.

Gentlemen Moderators :

Mr. Terrell commenced his last address by informing you that he expected to make his cause stronger than the physical strength of him who advocates it. Well, if he does, I shall be mistaken. It, to me, resembles more the "*lean kine*" of Pharaoh, than the hearty and healthy appearance of my friend, Mr. Terrell.

Abraham, Isaac, and Jacob looked for heaven, he says, and therefore, the covenant of circumcision was the gospel covenant. If he wished to make his argument complete, and put it beyond the reach of a reply, why did he not say, "Of the Jews five times Paul received *forty stripes* save one;" and therefore, the covenant of circumcision was the gospel covenant?

Feeling himself unable to reply to my argument from the eighth chapter of Hebrews, and knowing that it forever puts an end to the question, whether

infants are members of the *new* covenant, or of the Christian Church, he tells you that the covenant of which the apostle speaks is *not yet made*, and will not be, till the world shall be converted and brought into the church. This ridiculous and unscriptural notion, so common among the advocates of Millerism and infant sprinkling, has been answered and refuted a thousand and one times by the advocates of truth. In the sixth verse Paul says: "But *now* [not *will*, when all the world shall be converted, and brought into the church] *hath he obtained* a more excellent ministry, by how much also he is [not *will* be, but *is*] the mediator of a *better* covenant, which *was* [not *will* be, but *was*] established upon better promises."

In the last verse of the eighth chapter of Hebrews the apostle says the old covenant had "*decayed, waxed old, and was ready to vanish away.*" If it had *decayed*, and was *ready* to vanish away in the days of Paul, it is certainly *gone* before this. Now, suppose we admit, for argument's sake, that Paul was right in saying the old covenant had vanished away; and that Mr. Terrell is right in saying that the *new* is not yet made; and what follows? Why, if the *old* is gone, and the *new* not made, it will follow that we are without any covenant with God; and consequently without God, and without hope in the world. Mr. Terrell and his party would not only *damn* unbaptized infants, but all the rest of us, for the sake of their infant membership.

By the way, Mr. Terrell told you that I misrepresented him and his brethren by saying they are believers in infant damnation. Mr. Terrell himself declared this morning, in the presence of you all, that unbaptized infants are out of the church, without *any*

provision for their eternal well-being; so he believes it, and I will now prove that his brethren believe the same thing. I hold in my hand a book called "Doctrinal Tracts," published in 1836 for the M. E. Church, "by order of the General Conference." This book is intended to "*explain several important points of scriptural doctrine*;" so, of course, whatever it contains we are to regard as an *explanation* of some point of "*scriptural doctrine*." Well, what does it say about the "*scriptural doctrine*" of infant *damnation*? I read on page 251: "If infants are guilty of original sin, then they are proper subjects of baptism; seeing, in the ordinary way they *can not be saved*, unless this [original sin] *be washed away* by baptism. It has been already proved that this original stain cleaves to *every child* of man, and that hereby they are '*children of wrath*, and liable to *eternal damnation*.'"

On page 247 I find the following: "It is *certain*, by God's Word, that *children who are baptized, dying before they commit actual sin, are saved*."

Now, from these two passages, we learn the following facts, in relation to this "Scripture doctrine" of the General Conference: 1. That all infants are guilty of original sin, and "*can not be saved unless this be washed away by baptism*." 2. That in consequence of original sin, all infants are "*children of wrath*, and liable to *eternal damnation*." 3. That all baptized infants, who "*die before they commit actual sin, are saved*." Now, if it "*is certain that baptized infants are saved*," and that unbaptized infants "*can not be saved*," what can be plainer than that they must be damned?

In the "Discipline of the M. E. Church" we have this awful *notion* of the party to which Mr. Terrell

belongs, equally as plainly and clearly taught. The minister (as we learn from page 103 and 104), after exhorting the members to "call upon God, through our Lord Jesus Christ, to grant to *this child* [in baptism] *that thing* which by nature he *can not* have," prays for "*that thing*" himself in the following manner: "We beseech thee, for thine infinite mercies, that thou wilt look upon *this child*: *wash* him [from original sin] and sanctify him with the Holy Ghost; that he, being *delivered from thy wrath* [a minister of Methodism praying to the Lord that a little infant may be "*delivered from his wrath*."] May the good Lord have mercy upon such ignorance], may be received into the ark of Christ's Church." Again, he prays: "Oh, merciful God, grant that the *old Adam in this child* may be so buried [in baptism] that the new man may be raised up in him. Grant that all *carnal affections* [*carnal affections in a little infant*] may *die* in him [what a powerful thing infant sprinkling is, to *kill all carnal affections in a new born babe*], and that all things belonging to the Spirit may live and grow in him. Grant that *he* [the little infant] may have power and strength to have *victory* [so without baptism an infant can not have *victory*] and to *triumph* against the *devil*, the *world*, and the *flesh*."

Now, my Christian friends, if any one should ever ask you again for the benefits and blessings of infant sprinkling, just tell him that the "Discipline of *our church*" says: It *washes* an infant from original sin, *delivers* it from *God's wrath*, buries the old Adam in it, *kills* all its *carnal affections*, gives it power and strength to have *victory*, and power and strength to triumph against the *devil*, the *world*, and the *flesh*. If this is

all true, who would not have his children sprinkled, and *dedicated* to the Lord by *our office* and *our ministry*, that they may receive such "*everlasting rewards?*"

Mr. Terrell says it is not true that there were *three* covenants made with Abraham, and calls upon me, after I have done it, to prove that there were more than *one*. Well, as Bro. Campbell said to Mr. Rice, "I must tell him the story the second time." Paul to the Romans, ninth chapter, says: "To the Israelites pertain the adoption, and the glory, and the *covenants*, and the giving of the law, and the service of God, and the promises." There was, then, besides the law and the promises, a *plurality* of covenants given to Israel. This only proves a plurality of covenants. And to find out the amount of this plurality, I go to the history of the Jews, beginning, of course, with the founder of the religion, or the father of the faithful. God made but one covenant with all Israel, at Horeb; therefore, that being also named, and *covenants* besides, we are obliged to look for a history of those transactions in the Abrahamic family, designated by that name. I have, then, clearly distinguished and documented with proof, no less than *three* covenants made with Abraham, two based on the first promise, and one on the second. The one on the second is that which concerns us, because Paul calls it "the gospel in its origin," and the first indication of Gentile justification (Gal. iii. 8). This is the gospel covenant, called by the same apostle and in the same epistle, "*the covenant concerning Christ.*" The covenant is made out, denominated, and even *dated*, by the same apostle. He says it was made four hundred and thirty years before the law (iii. 15). He says:

“Brethren, I speak after the manner of men; though it be but a man’s covenant, yet if it be *confirmed*, no man disannuleth or addeth thereto. Now, to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, even to *thy seed*, which is the Christ. Now then, I say that the covenant that was confirmed before of God, in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect.” Nothing can be more clearly expressed. Here is a covenant named, described, dated. We can have its date most accurately traced. Abraham was seventy-five years old when the two promises were given him: one concerning the Messiah, as aforesaid, and one concerning his family, with a reference thereunto. He was one hundred years old when Isaac was born. Isaac was sixty when Jacob was born, and Jacob told Pharaoh, when he went down into Egypt with his family, that he was one hundred and thirty years old. Now add the respective sums of 25 plus 60 plus 130, equal 215. Now, Sir Isaac Newton’s chronology, Archbishop Usher’s, the commonly received chronology, make the whole sojourning in Egypt two hundred and fifteen years, which two sums make exactly four hundred and thirty years from the covenant concerning the Messiah, to have transpired, before the giving of the law, as Paul expressly declares.

We have, then, one covenant indisputably made out and dated. We shall now look for a second. This we find amply delineated in the fifteenth chapter of Genesis, about ten, or twelve years, at most, after the former. This covenant, as I have already stated, had

respect to the promised inheritance. It was made to define and secure the patrimony of the sons of Abraham, in the line of the promised seed. While confirming it over sacrifice, the Lord informed the patriarch that his posterity should be sojourners, strangers and oppressed, for four hundred years. "In the fourth generation they shall come to this land again, for the cup of the Amorites is not yet full. *"In that same day,"* says Moses, "the Lord made a *covenant* with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Can any language more definitely designate the making of a covenant on a certain day than this? Examine Gen. xv. 7, 21. I have fixed this covenant in the eighty-sixth year of Abraham, because immediately after it we are informed of the birth of Ishmael, who was thirteen years old at the date of the covenant of circumcision, to which I next invite your attention.

It will require no proof, I presume, to any one acquainted with ancient patriarchal history, that the covenant styled by Stephen, "the covenant of circumcision," was made one year before the birth of Isaac, and the *ninety-ninth* year of Abraham, *twenty-four* or *twenty-five* years after the "covenant concerning Christ." We have all the dates given, the covenants detailed in the seventeenth chapter of Genesis, and even down to Acts vii. 8, denominated as follows: "And he gave him the covenant of circumcision, and then Abraham begot Isaac, and circumcised him the eighth day." We have, then, delineated *three* distinct covenants made with Abraham during the period of five and twenty years; and no man can connect these

three into one covenant. The parties were always the same, but the stipulations, pledges, seals, objects, and dates, are just as different as any three transactions ever made between the same two persons.

Mr. Terrell told you that I agreed with him that baptism is the act by which we pass into the church and into the gospel covenant. I replied by showing that he, in this "agreement," refuted his notion of the *identity* of the two churches and of the two covenants, for it is manifestly plain, I think, to every one who has read the Bible, that the Jews were not baptized *into* the Jewish church and covenant. Now, if it is true that they entered into the old covenant and Jewish church by *natural birth*, and that we can not enter into the new covenant and Christian church but by baptism, does it not follow that the two churches, and the two covenants, are not *identically* the same? But the gentleman discovering, in his last speech, the difficulties into which he had plunged himself by this "agreement" of ours, told you that he does not baptize children to bring them into the church, but because they are *in the church*. In his first speech this morning "unbaptized infants were *out of* the church, without any provision for their eternal well-being;" and I agreed with him. He said that no one can enter *into* the church but by baptism. But now, only one hour afterwards, he tell us that he does not believe one word of what he told us about this "agreement" between us, for he does not baptize infants *into* the church, but because they are *in the church* by natural birth. I think his brethren will hardly thank him for this defense of their Methodism; for it is known to Mr. Terrell, and to every Methodist in this house, that

he has, in his last statement of his faith, renounced and given up all the principles of his party upon the subject of baptism. Methodists believe, and have always taught, that by baptism we "*enter into covenant with God,*" *into* the Christian church and *into* heaven hereafter. Upon this point they not only "agree" with us, but go beyond us, and are able at any time to *out-Campbell* even Campbell himself. Hear what the General Conference has published to the world as the principles of the party, in "Doctrinal Tracts": "By baptism we are *admitted into the church,* and consequently made members of Christ, its head." The Jews were admitted *into* the church by circumcision, so are the Christians by baptism. "For as many as are baptized *into* Christ," in his name, "have" thereby "put on Christ" (Gal. iii. 27. p. 248). "Baptism doth now *save* us, if we live answerable thereto; if we repent, believe, and obey the gospel: Supposing this, as *it admits us INTO the church here, so into glory hereafter*" (p. 249).

This, then, is Methodism; but Mr. Terrell says he does not believe one word of it, for he does not baptize people *into* the church, but because they are *in* the church.

This thing, called the "Discipline of the M. E. Church," says "NONE can *enter into* the kingdom of God except he be regenerate and born anew of *water* and of the Holy Ghost;" but Mr. Terrell does not believe such Methodism as that.

This book (Doctrinal Tracts) not only teaches that we enter into the church here, and into glory hereafter by baptism, but that it is by baptism that we enter into the new covenant, as I will show you. [Here

Mr. Pritchard paused for a moment, looked at the book, and said:] I can not find the passage just now; but I have a good memory upon which I can depend, and from that I feel certain I can give you the very language. It reads: "By baptism we *enter into* covenant with God; *into* that everlasting covenant which he hath commanded forever." Let Mr. Terrell dispute, or call in question the correctness of this quotation, if he dares, and it shall be forthcoming.

Now, I fearlessly affirm that he has renounced Methodism—given up the principles of his party—and that he can not find one respectable writer in the fraternity who agrees with him that infants are baptized because they are in the church.

While the gentleman was laboring on this point, in his embarrassment, he found that the most convenient way to get off from it was to turn aside and *blackguard* me for "*smiling and winking* at my friends." That I *smiled* is true, but that I *winked* at my friends, or any one else, is not the *fact*. If we have, or wish to have a pleasant discussion, I think it very important that I should *smile* occasionally; for Mr. Terrell has looked more like a *thunder-cloud* since this discussion commenced than like a mild and pleasant gentleman. I always smile when I am *pleased*. Poor fellow, I know he can not smile till he gets out of this discussion.

The covenant concerning the land of Canaan, and the covenant of circumcision, he says, were not separate and distinct covenants, but *adjuncts* to that concerning Christ. This is something the Redeemer did not know; for he supposed that they were *adjuncts* to the law of Moses. "You circumcise on the Sabbath day," said he to the Jews, "that *the law of Moses* may

not be *broken*." If circumcision was not an "*adjunct*" of the law, how could a man break the law by not being circumcised?

I must now notice some of the passages which he has brought forward to prove the *identity* of the Jewish and Christian churches. Ephesians ii. 14, 15, is one of his proofs for identity: "For he is our peace, who hath made *both* [Jews and Gentiles] *one*, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; to make *in* himself of *twain one* NEW MAN, so making peace." This needs no comment. Christ broke down the law of commandments, and with it abolished the Jewish church and the Jewish religion, that he might make of the *twain*—Jews and Gentiles, "*one new man*"—a *new* church, so making peace. Strange proof this for identity. I now take this passage to myself, and shall forever maintain that it was intended to refute this very notion of *identity*. It is not the old man or church of the Jews, but "*one new man*"—a new body, a new church for God.

I wish now to call your attention to a passage which Mr. Terrell has read from Romans xi.: "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the *root* and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. [Not by pedo-baptism.] Be not highminded, but

fear: for if God spared not the *natural* branches, take heed lest he also spare not thee."

Who, in all this world, I am constrained to ask, but he who has a purpose to serve, would ever think that this passage proved the identity of the Jewish and Christian churches? Of what was the Jewish church composed? It was composed of the natural branches, or the natural seed of Abraham—of Abraham's family, according to the *flesh*; men, women, and children; good, bad, and indifferent. Now we have it, according to Mr. Terrell, that the natural seed of Abraham were broken off the *natural* seed of Abraham, or themselves, and the Gentiles were grafted into the natural seed of Abraham. This is a splendid thought! The fact is, Abraham himself is the "*root* or *olive tree*," and not the Jewish church, as Mr. Terrell vainly supposes. The Jews were the *natural* branches, or the *natural offspring* of the "*root*" or olive tree. The Gentiles were not the *natural* offspring of this *root*, and consequently are regarded as taken from another, or wild olive tree, and grafted into Abraham, and made his children by faith. "Thou standest *by faith*," not by flesh, as did the Jewish church. "If you be Christ's, then," and only then, "are you Abraham's seed," is a lesson which Mr. Terrell ought to learn. The Jews, the natural branches, were broken off because of unbelief; and the moment they rejected the Redeemer, that moment they were rejected by the Lord from being the children of Abraham, and were turned out into the broad world among other infidels. "Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the *children of the*

flesh, THESE are *not* the children of God: but the children of the promise are counted for the seed" (Rom. ix. 7, 8). "If Christ's, then Abraham's seed;" and "they that are Christ's have crucified the flesh." If it is true, and Mr. Terrell knows that it is true, that the Jewish church was made up of the natural branches of Abraham, how can a man assert that a church which is made up of *converted men* out of every nation under heaven is *identically* the same? Is a converted *negro* one of the *natural seed* of Abraham? There is just the difference between the Jewish and Christian churches that there is between *flesh* and *spirit*. But of this again.

MR. PRITCHARD'S THIRD REPLY.

Gentlemen Moderators:

This is certainly the most singular discussion I have ever been engaged in; for never before did I meet a man who was unwilling to pay any attention to what I would say, or too *cowardly* to join issue with me upon any point. While discussing the question of the action of baptism on yesterday, instead of meeting me upon the true issue, whether immerse is the literal and proper meaning of *baptizo*, he would first inform the audience that it was no use for him to reply to every thing I said, and then, as a kind of *chorus*, would say: "Mr. Pritchard has failed," "signally failed," "utterly failed," "and he ever must fail," as if the audience could not see that his *windy braggadocio* style was doing nothing, and even worse than nothing, in favor of his *rantism*. And now that he is the affirmant, and I have replied to everything, great and small, which he has advanced—discussed, dissected, and scattered

to the four winds of heaven each and every point—he pursues his onward course, asserting and re-asserting the same thing over and over again, as if he felt it neither necessary nor important to reply to anything I say. If he did not intend to debate the proper issues between us with me, why did he consent to enter into this discussion with me? If he dare not meet me and discuss the proper questions with me, now that he is here, why did he not stay at home? If he dare not join issue with me, nor even attempt to reply to anything I say (and it is my solemn and conscientious conviction that he knows he *dare* not) I must, I suppose, permit him to pursue his own course, and I must try to follow him. This, I feel certain, I can do.

Before replying to the last speech of Mr. Terrell, which, indeed, was but little more than a reiteration of what we have heard and replied to, I will call your attention to the question of *identity*, upon which I was speaking at the close of my last speech. I have a few arguments yet to offer, upon which I rely to disprove the identity of the churches and covenants, and to which, I hope, Mr. Terrell will have courage enough to reply, that I may have an opportunity of illustrating, defending, and showing their strength. Turn, if you please, to the fourth chapter of Galatians, and hear the apostle, from the twenty-first to the last verse of that chapter: “Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had *two sons*, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was *born after* the flesh; but he of the freewoman was by promise. Which things are an *allegory*: for these are the *two* covenants; the one

from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of *us* all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free."

On this observe: 1. That the *law* and the covenant of Sinai are considered one and the same. Being under the law, verse twenty-one, and being under the covenant, in the *allegory*, are considered by the apostle as the same circumstance.

2. Abraham's two wives, Hagar and Sarah, *represent* the two covenants, the *old* and the *new*, for "*these* are the two covenants."

3. There is just the difference between the *old* and *new* covenants, that there was between Hagar, the bondwoman, and Sarah, the wife of Abraham. Whenever a pedo-baptist will prove to me that the two covenants are the same, I will prove that Abraham's *slave* and Abraham's *wife*, the freewoman, are one and the same.

4. Ishmael and Isaac resemble or represent the people under the two covenants. Ishmael, the son

of the bondwoman, was *born a slave*; for a slave gendereth or bringeth forth slaves, not freemen. So did the Old Testament, or covenant (see Gal. iv. 4-7), compared to Hagar, which is one of the names of Mount Sinai in Arabia; and she, to wit: Hagar resembles the then present Jerusalem, or *Jewish church*, which was in bondage under the old covenant. Isaac, the son of the freewoman, resembled or represented the people under the new covenant, which is called the Jerusalem from above, the *Christian church*, because proclaimed from heaven by Him who is in heaven; not from Mount Sinai in Arabia, on the earth.

5. As Ishmael was brought forth in the natural or ordinary means, he *fitly* denotes the natural descendants or fleshly seed of Abraham, who lived under the old covenant and constituted the Jewish church, the members of which were such by natural birth. Again, as Isaac was brought forth, not by natural, but by *supernatural* means, by faith in God's promise, when the bodies of his parents were, as to his production, as good as *dead*, denotes the members of the Christian church, which are such not by natural generation as the Jewish or pedo-baptist members are, but by being born as Isaac was, by *faith* in God's promise, or by supernatural means.

6. There is just the difference between the Jewish and Christian churches that there is between Ishmael, the son of the bondwoman, born "*after the flesh*," and Isaac, the son of the freewoman, born "*after the Spirit*." Whenever Mr. Terrell will prove that the Jewish church and Christian church are one and the same, I will pledge myself to prove that Ishmael, born after the flesh, and Isaac, born after the Spirit or by

faith, are one and the same child. Let that be remembered.

7. As the children of the deserted woman, Sarah, whose husband deserted her and associated with Hagar, are declared to be more numerous than the children of Hagar, who possessed the husband of the deserted Sarah; so the apostle argues that the spiritual seed, or children of Abraham by *faith*, born like Isaac, would be more numerous than his natural or literal descendants.

8. That as Ishmael, the child of the flesh, persecuted by railing and reviling, Isaac, the child of promise, so the Jews, the natural descendants of Abraham, and those who plead for church membership on the same ground of natural birth, *then*, and *since*, and *now* persecute, sometimes by railing and reviling, and in time past, by sword and *fagot*, those who have been born of the freewoman, or the children of faith, the sons of the *new* covenant.

9. But what saith the Scripture? Aye, this is the question. What did Sarah say? Mark it well, my friends. Mark it well, ye pedo-baptists. Oh, it is an *oracle* you should never forget. What did Sarah say, as the Scripture records? "CAST OUT;" tremendous words, "CAST OUT *the bondwoman*," the *old covenant* compared to Hagar. Disannul it, vacate it, lay it aside, reject it. Is that all? No, no. CAST OUT the son of Hagar also, *the people of the old covenant, the Jewish church*. Yes, remember the *allegory*, as the spirit of inspiration has called and represented it. Ishmael denotes all that are merely the children of the flesh. "*Cast out the bondmaid and her SON ISHMAEL.*" For what reason? Because it is decreed of heaven,

it is declared by God that the son of the bondwoman, the people of the old covenant, shall not be members under the new covenant, shall not be heirs of the inheritance with the sons of the freewoman, the people who are the sons of Jerusalem which is above, the mother of all believers.

10. The last item in this paragraph we shall notice now in this glorious truth, last verse. "So then, brethren, we are not children of the *bondmaid*"—the old covenant, and consequently *not* the Jewish church; but of the *freewoman*—the *new* covenant, consequently the Christian church; and like Isaac, children of Abraham by *faith*. Heirs with Christ of an inheritance incorruptible, and unfading in the heaven. "If you be Christ's, then are you Abraham's seed," said an apostle, "and heirs according to the promise." Believers are the *ONLY* children of Abraham under the Christian dispensation.

11. Another fact, of some importance in understanding this question, I will mention, viz.: Ishmael, the *slave*, and representative of the *fleshly* seed of Abraham, or of the Jewish church, was the *elder* of the *two*. Isaac, the son and representative of the *spiritual* seed of Abraham, came into being *by faith* after the child according to the flesh was born. The *elder* was the servant, the *younger* the son. So the Jews, the children of the bondwoman, the fleshly seed, were the *elder*; but the Christians, the children of the freewoman, the spiritual seed, are the *younger*, and like Isaac, the children of promise.

Leaving the family of Abraham, and descending to the family of Isaac, we find *two* children there also presented as the representatives of the Jewish and Christian

people, or of the Jewish and Christian churches. When Rebecca had conceived by Isaac, the Lord said unto her, "*Two nations* are in thy womb, and *TWO MANNER OF PEOPLE* shall be separated from thy bowels; and the *one people* shall be *stronger* than the *other people*; and the *elder* shall *serve* the *younger*" (Gen. xxv. 23).

Here we discover that the representatives of *two* nations, or of *two manner* of people, were to be separated from Rebecca. Now hear Paul, in the ninth chapter of his epistle to the Romans: "They are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is [now mark], *They* which are the children of the *flesh*, *these are not* the children of God: but the children of the *promise* are counted for the seed. For this is the word of promise, At this time I will come, and Sarah shall have a son. And not *only this* [we have still more proof, equally as strong, plain, and clear]; but when Rebecca also had conceived by one, even by our father Isaac; it was said unto her, The *elder* shall *serve* the *younger*."

We have already seen that Ishmael, the *elder*, the *fleshly*, and child of the *bondwoman*, represented the Jewish nation, or Jewish church, the *elder*, the *fleshly*, and children of the old covenant; and that Isaac, the *younger*, the *spiritual*, and child of the *free-woman*, represented the Christian nation, or Christian church, the *younger*, the *spiritual*, and children of the *new* covenant. This passage from Romans shows that Esau, the *elder*, and the *servant*, represents the same nation that Ishmael did; and that Jacob, the *younger*, the child of promise, represents the same nation that

Isaac did. Now, as the Jewish church was composed of the fleshly seed, and the Christian church of the spiritual seed, they can not be one and the same, unless it can be proved: (1) That *flesh* and *spirit* are one and the same; (2) That Ishmael and Isaac are one and the same child; and (3) That Jacob and Esau are one and the same. This never can be done. The Jewish church and Jewish nation are but two names for the same thing; so also the Christian church and the Christian nation are but two names for the same people. Now, the Almighty Father of our spirits, in speaking to Rebecca, with special reference to these two nations or churches, declared that they should be "two nations," not one and the same, "and two manner of people"—people wholly unlike each other. Let Mr. Terrell mark that. I maintain that the Lord has declared in this that the two churches are not one and the same church, but that they are "*two manner of people*," differing from each other as widely as any two people ever did. Let Mr. Terrell drive me from this if he can. He may produce a great many proofs which go to show that the Methodist Church and this old *fleshly* establishment of the Jews are one and the same, but that the Christian and Jewish churches are *one*, has not, nor never can be proved. I must return and pay my respects to Mr. Terrell again.

He says he did not say that the covenant of Canaan and the covenant of circumcision were both *adjuncts* to that concerning Christ, but that the one concerning Canaan was an adjunct, and that circumcision *confirmed* the covenant. He told us but a short time since that the covenant of circumcision was the gospel covenant. But now he has discovered, it seems, that it is

not the gospel covenant, but only a *mark* by which the gospel covenant was confirmed. This is an important improvement in his theology. As he has taken one step for the better, I must now try and cause him to take another, and I think he will be pretty nearly right. That the covenant concerning Christ was not confirmed by circumcision is evident, as will appear from the following reasons: 1. The covenant of circumcision was a separate and distinct covenant of itself—a “covenant *in the flesh*,” as I have proved. 2. The covenant concerning Christ was confirmed “*four hundred and thirty years* before the law” (Gal. iii. 17). Now, it is a fact that Mr. Terrell ought to have understood that circumcision was given only four hundred and six years before the law, twenty-four years after the covenant concerning Christ was confirmed. It follows from this that it was not confirmed by circumcision.

In his first speech he told us that he baptized infants to bring them *into* the church, where alone there is *safety*. In his second he told us that he baptized them, not to *induct* them *into* the church, but because they were *in* the church. He now tells us that this is all wrong, for, he said in his last speech, he baptizes them to *prove* that they are *in* the church. If they are in the church, and he *knows* that they are *in*, I do not see what *proof* he wants to convince him of it. There are *three* statements he has made, and only *one* of them all can possibly be true. Which does he believe?

Baptism, he says, is the *seal* which the Lord puts upon his children. Paul did not so understand it, for in his epistle to the Ephesians, first chapter, thirteenth

verse, he said: "After that you believed you were *sealed* with the Holy Spirit of promise." Mr. Terrell says it was baptism, but Paul says it was the Holy Spirit. Which shall we believe? I wish you, my friends, to remember this, for I shall have use for it when we come to debate the last proposition.

Methodists, he seems to think, are not alone in their belief of infant *damnation*, for Dr. Thomas, a member of the Reformation, believed the same thing, he tells us. Dr. Thomas is not a member of the Reformation. Nor is it true that he believed in the damnation of infants, as Methodists do. He neither believed in damnation nor salvation. He was a *destructionist* of the *bigoted* stamp—a blind *zealot*, immersed in *one idea*, devoutly worshipping the *no-soul-god* of his party, and for his *notorious* course the brethren have long since "delivered him over to Satan for the *destruction* of the flesh." If Mr. Terrell thinks it any honor to be in company with Dr. Thomas, he is welcome to all such honor.

Mr. Terrell has, at length, found his way into the New Testament. He quotes Mark x.: "Suffer the little children to come unto me," as if that passage had anything to do with the baptism of infants or adults. Does he not know that Christ did not baptize infants, or anybody else? Does he not know that John says, "Jesus himself did not baptize?" (Here Mr. Terrell spoke and said: "I know, sir, as well as you do, that Jesus never baptized anybody.") Mr. Pritchard said: "For what, then, did he quote this passage? He quoted it to prove infant baptism, but now tells us that he knew when he quoted it that Christ did not baptize any one, and consequently that the passage had nothing

to do with the subject in hand. Are we not, then, authorized to charge him with *wilfully* and knowingly misapplying a passage of Scripture? (Here Mr. Terrell arose and said: "I wish to make a point of order.") *Mr. Pritchard*—I know it *hurts*, but I can't help it. (*Mr. Terrell*—"No, sir, it don't *hurt*, but I wish to know if the gentleman is not out of order in charging me with wilfully and knowingly misapplying the Scriptures?") *Mr. Pritchard*—Before the Moderators decide that, I wish them to decide another point. I want the Moderators to decide whether I was more out of order in charging him with knowingly misapplying a passage, than he was in his closing speech last evening, representing me as an *idling gadabout*? Such a stupid, contemptible insult I regard as more out of order than saying a man did, what he confessed he did. (*Mr. Terrell*—"I did not say he was an 'idling gadabout'; I only said he might have plenty of time to spend in debating.") *Mr. Pritchard*—You said more than that; you said, "I *probably* had nothing else to do." (Mr. Burress said, "It was by *implication*, Mr. Terrell; it was clearly implied in what you said.") (*Mr. Terrell*—"I did not intend it as an insult.") *Mr. Pritchard*—I probably should not have noticed it if it had not been for the fact that you were guilty of the same thing once before. (*Mr. Burress*—"As two wrongs can not make one right, I suppose we will have to say they were *both* out of order.") *Mr. Pritchard*—Thank you, gentlemen. The Moderators have decided us both out of order. So we are just *even*.

I must now return to the last speech of Mr. Terrell. He told you that if the New Testament was

silent upon the subject, it is the strongest *evidence* in the world of infant baptism. Do I understand the gentleman to mean that if a thing is not commanded we know it ought to be done, but if it is commanded we know it ought not to be done? Is this his position? My Bible reads, "Keep my commandments," and "*woe* unto the man who adds to them." He knows the New Testament is *silent*, and for that reason he wishes to make it an argument in his favor. If I were determined to hold on to the *creed* of a party, without any regard for the Bible, I would tell all the world that such was my intention.

I must now, in the remaining part of my time, notice his argument from household baptisms. The first is that of Cornelius, in Acts x. In the second verse it is said, Cornelius "FEARED God with ALL HIS HOUSE." In the thirty-third verse he said, "Now therefore are WE ALL here present before God, TO HEAR ALL THINGS that are commanded thee of God." In the forty-fourth verse it is said, "The Holy Spirit fell on *all them* which HEARD the word." They *all heard*, and the Spirit fell on *all* who *heard* the Word. But how did Peter and his companions know that the Spirit fell on them? Why, "they heard them SPEAK with TONGUES, and magnify God." They "ALL FEARED God," they *all heard* the Word, they "*all* SPOKE with TONGUES, and *magnified* God." Whenever your children are old enough to *fear* God, *hear* his Word, SPEAK with *tongues*, and *magnify* God, baptize them; but don't do it before.

The next is the household of Lydia, Acts xvi. It is not said they feared God, heard his Word, or spoke with tongues; it is only said they were baptized. But in

the last verse we find this language: "And they went out of the prison, and entered into the house of Lydia: and when they had seen the *brethren* [not infants], they COMFORTED THEM, and departed." From this we learn that they were BRETHREN capable of being *comforted* by the *words* of the apostles. Whenever your children are old enough to be *comforted* by the "exceeding great and precious promises" of the gospel, baptize them; but do n't do it before.

In the same chapter it is said the jailer and all *his* were baptized; and after his baptism, it is said he "*rejoiced, believing* in God with *all his house*." They *all believed*, and all *rejoiced*, and were all baptized. More than that, "Paul preached unto him the *word* of God, and to ALL that were *in his house*" (thirty-second verse). They all *heard*, they all *believed*, they were all baptized, and they all rejoiced in the God of their salvation. When your children can do all these things, baptize them, but not before.

"I baptized also the household of Stephanas," says Paul (I. Cor. i. 16). In the last chapter of this same epistle he speaks of the same house. "Brethren," says he, "you know the house of Stephanas, and *they* [the household] *have addicted themselves* to the MINISTRY of the saints." Here we see that these *infants* of Stephanas were *preachers* of the gospel. These were certainly the *smartest* infants of whom I ever read. I really supposed that I had one of the *smartest boys* in all this country; but, I must confess that these *babes* of New Testament memory are *smarter* than mine. Yes, they are called by Paul, "the *first fruits* of Achaia," and after their conversion "they addicted themselves to the ministry of the

saints." When your children can become the *fruit* of the incorruptible seed, and afterwards addict themselves to the ministry of the saints, baptize them; but not before. Mr. Terrell had better abandon the New Testament and return to the question of *identity*, for upon that hangs his only hope.

MR. PRITCHARD'S FOURTH REPLY.

Gentlemen Moderators:

Mr. Terrell seems somewhat refreshed by the rest he had at noon, for he has come up to the work, since dinner, apparently with new zeal and new determination to defend his position, if possible. His position is an unenviable one. I envy him not the happiness and pleasure he has in defending it. Nor do I very greatly desire the vexation. But my benevolence and sympathy will not allow me to increase his mortification.

The household of Stephanas, he says, were infants when they were baptized, but *grew* to be *men* before Paul wrote the epistle. They were baptized in the year *fifty-five*, and Paul wrote the epistle in the year *fifty-nine*. If they were infants when baptized, they must have been very *large men* in *four years*. This is too bad. But they were not ministers of the Word, he says, but benevolent persons, "given to hospitality," and entertaining strangers. In *fifty-five* they were infants, but in *fifty-nine*, just *four* years afterwards, they were men of *family*, given to hospitality and entertaining the saints. If this is all true, they must have been *smarter* than I supposed they were before. I am compelled to give it up that they *beat* my *boy*.

I admitted, he says, that the question of infant baptism stands or falls with the *identity* of the two churches; and he is determined to hold me to this point. I have heard the wind blow before to-day. Now, if the gentleman wishes to debate that point, I am willing to lay aside everything else, and to risk the controversy upon the question of *identity alone*. Dare you meet me upon that point, sir? If he should agree to meet me upon this, he will lose his labor of love, and accomplish a solemn nothing; for if he should prove that the churches are identically the same, he will only run himself into Quakerism, and be compelled to deny Christian baptism altogether; for he knows, or ought to know, that no infant or adult was ever baptized into the Father, Son, and Spirit, in the Jewish church. Now, if the churches are identically the same, does it not follow that no one should be baptized into these names now? I do not oppose his identity, because, I suppose, it favors infant baptism, but because it is a *slander* upon the Christian Church—a falsehood, contradicted again and again in the Bible.

As proof of his identity he quotes the passage, "The kingdom shall be taken from this people, and given unto another people, bringing forth the first fruit thereof." The kingdom in the Bible does not always mean the same thing. Nine times out of ten a part is taken for the whole. The word *kingdom* is not identical with the word *church*. Church always means the same thing, viz., a congregation of *people*; but kingdom sometimes means one thing and sometimes another. When the prophet said, "The time came that the saints possessed the *kingdom*," he does

not mean that the time came when the saints possessed *themselves*. Nor does he mean that the time came that the saints possessed the *king, constitution, or laws* of the kingdom, for they had *them* before that *time*. But he means the time came when they possessed the *territory* of the kingdom. Here a *part* is taken for the whole. When Christ says, "The kingdom of heaven shall be likened unto *ten* virgins," part "*wise*," and part "*foolish*," he does not mean the king, constitution, territory, or laws of the kingdom; but the *subjects* of the kingdom were part wise and part foolish. Here the kingdom is used in the sense of the church; it means the *people*. A part here is also taken for the whole. When Christ said, "The kingdom of heaven is *among* you," he did not mean subjects or territory of the kingdom, but the king, constitution, and laws were there among them. Here again a part is taken for the whole.

Now, when Christ says, "The kingdom shall be taken from *this people*," he does not mean that "*this people*," who were the Jewish church, shall be taken from *themselves*; but he means that the *King* will forsake "this people;" and the constitution and laws shall be taken from *this people, this church*, and shall be given to another people, another church, bringing forth the *fruit* thereof. A church is composed of *people*, and how, I ask, can Mr. Terrell make "*this people*," and the "*other people*," *one* and the *same people*?

He quoted a passage, or rather quoted *at a* passage, in the thirteenth chapter of Luke; for he said he did not know where it was, but he would find it if I disputed that there was any such. "A certain

man," says the passage, "had a fig tree planted in his vineyard; and came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: why cumbereth it the ground?" After repeating a part of this passage, Mr. Terrell exclaimed, "*A clear proof this, of infant membership.*" Well, well; in the name of common sense, what does the man mean? Who, in all the world, except Mr. Terrell, would ever have thought of an infant while reading that parable? He must have intended to make a kind of *syllogism* of it, thus: "A certain man had a fig tree planted in his vineyard. But three years he was seeking fruit on it, and found none. Therefore infants are proper subjects of baptism." This is "*clear proof*," certainly!

He tells you that I have failed to tell what advantage there was in circumcision. The Jews once asked Paul the same question, and he answered them, in the third chapter of Romans, in the following language: "Much every way: *chiefly* because that unto them [the circumcised] were committed the oracles of God." I hope my *Jewish* friend will be satisfied with this answer of Paul to his old fleshly Jewish brethren.

He says if I deny that the covenant concerning Christ was confirmed by circumcision, I can not tell how it was confirmed. I have already given two good reasons why it could not have been confirmed by circumcision: First, Circumcision was a separate and distinct covenant of itself—"a covenant in the *flesh*." Second, The covenant concerning Christ was "confirmed," Paul says, "*four hundred and thirty years* before the law." Now, it is a fact that circumcision was given

only *four hundred* and *six* years before the law. So it follows that it could not have been confirmed by circumcision, for it was confirmed *twenty-four years* before circumcision was given.

But as a third reason, I will show what Mr. Terrell says I can not show, how it was confirmed. Paul, to the Hebrews, sixth chapter, speaks of this very covenant concerning Christ, and says, that "God *confirmed it by AN OATH.*" I hope Mr. Terrell will now be satisfied that it was not confirmed by circumcision.

He has changed his ground four times, has taken four new positions upon the point, whether we are admitted into the church by baptism, or not. His *first* position was, that infants are baptized *into* the church. His *second* was, that they are baptized because they are *in* the church. His *third* was, that they are baptized to *prove* that they are in the church; and in his last speech he told us that they are baptized *into* church relations. Here are four different positions. Which does he believe? At nine o'clock this morning he was a Methodist, bringing them into the church by baptism. At twelve o'clock he was a *Jew*, bringing them into the church by natural birth. But at two o'clock he is trying to be a Methodist again, for he now brings them into the church relations by baptism. Men sometimes change.

Mr. Terrell started out in a great glee, and said, "I will now prove that infants were members of the church in the days of the apostles. But," said he, "before I do this, I must recapitulate my arguments." I was looking with both eyes, and all my might, for the proof, but before I saw it he took his seat to rest one-half hour. He reminds me of the Irishman who went

off two hundred yards, and ran with all his might to get a good start to jump over a fence, but when he came to the fence, he *sat* down and *rested* before he jumped. I will attend to his proof when it comes. Meanwhile, I want to call your attention to the question of identity again.

Paul, to the Hebrews, third chapter, calls the Jewish church, "the *house* of Moses," and the Christian church, "the *house* of Christ." Are these two houses one and the same house, Mr. Terrell? As well might you say that my house and my neighbor's *barn* are one and the same house, and used for the same purpose.

Mr. Terrell has hinted several times to-day, in connection with identity, that baptism has come in the place of circumcision. I will now give a few reasons which go to show that can not be true:

1. Circumcision was administered to *males* only: its substitute, then, should be confined to males only.

2. Circumcision required not *faith* in its subject. Baptism, therefore, ought not to require faith in its subject.

3. Circumcision was administered, according to law, on the eighth day. Its substitute, then, should be administered on the eighth day.

4. Circumcision was administered by *parents*, not by priests. Baptism, its substitute, ought likewise to be administered by parents, not by priests or *clergy*.

5. Circumcision was a mark made upon, not the face of the subject. Baptism, its substitute, ought not to be performed on the face of the subject.

6. Circumcision was not a duty binding upon the child, but upon the parents; it was an act of the

parent; the subject was passive. Baptism, therefore, is not a duty of the subject, but of the parents; it is the parent's act; the subject is passive.

7. Circumcision was administered to all a man's slaves, all born in his house, and bought with his money. Baptism, therefore, ought to be administered to all the slaves of a householder, as well as his own seed.

8. Circumcision required no *piety* in the parent to entitle his child to this ordinance; neither *faith* nor *piety* was ever required of a parent to entitle his child to circumcision. Piety nor faith ought, then, to be demanded as necessary in parents to the baptism of their children.

9. Circumcision imported that its subject was entitled to all the promises made to Abraham concerning his natural seed. Baptism, its substitute, therefore, imports that its subject is entitled to a share in all the temporal blessings promised to the seed of Abraham.

10. Circumcision was a token or sign in the flesh of the covenant, made in the seventeenth chapter of Genesis. Baptism, therefore, is a token, or sign in the flesh, of the covenant made with Abraham in the seventeenth chapter of Genesis.

11. Circumcision was not to be performed in the name of the Father, Son, and Holy Spirit. Baptism, its substitute, is, therefore, not to be performed in these names.

12. Circumcision was identified with the law of Moses (John vii. 23), and shared the same fate. Baptism is, therefore, identified with the law of Moses, and must share the same fate.

13. Circumcision has come to such a crisis, that whosoever is circumcised, Christ shall profit him nothing. Baptism, its substitute, will also come, or has come, to such a crisis, that whosoever is baptized, Christ shall profit him nothing.

14. Circumcision did not exempt one of the Jews from baptism when he believed in Christ. Baptism, its substitute, ought not, therefore, to exempt a believer from being baptized again and again.

Here are some arguments against identity, and against the notion of Mr. Terrell, that baptism is a substitute for circumcision, which have not, and never can be, met by my worthy friend. If he thinks he can move them, and wishes you to see his failure, let him apply his moving powers to them in all their strength. If he should fail to remove these difficulties out of his way, his infant sprinkling must suffer the consequences of his failure.

In the remaining part of my reply, I wish to examine the command of Christ, and the practice of the apostles, to see how they bear upon the subject before us—to see whether they require the baptism of believers only, or the baptism of believers, unbelievers, infants, and all. The practice of the apostles is certainly good authority for us to go and do likewise.

The commission which Christ gave to the apostles, reads, “He that *believeth* and is baptized shall be saved;” not he who was baptized in infancy and afterwards believes, but “he that *believeth first*, and is then baptized, shall be saved.” This not only authorizes the apostles to baptize believers, but it forbids them to baptize any but believers. Let Mr. Terrell show that it does not, if he can.

We go up to Jerusalem with the apostles, and when the Jews, the members of the Jewish church, had heard from the *lips* of Peter that Christ was "Lord of all," they "said unto Peter and the rest of the apostles, Men and brethren, what shall we do?" They were not infants, or they could not have *heard* and *spoken* in this way. Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ;" and it is added, "They that *gladly received his word*, were baptized." Here the apostles baptized such, and such only, as *gladly received* the words of Peter. They were all penitent believers.

From Jerusalem we will go down to Samaria, and hear Philip preach Christ unto them. Here we learn that "the people with one accord gave heed unto those things which Philip spoke;" and "*WHEN they believed* Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both *men* and *women*." "*When they believed*," not before, "they were baptized." "Both *men* and *women*," not infants, were baptized by Philip. There were no *babes* in that company, Mr. Terrell.

At Samaria, Simon *believed*, and was baptized. Philip preached Christ to the eunuch, and when he heard, he said, "What doth hinder me to be baptized?" Philip said, "If thou *believest with all thine heart*, thou mayest." He replied, "I *believe* that Jesus Christ is the Son of God." Philip baptized him when he believed, and refused to baptize him unless he did believe *first*. "If thou *believest*, thou mayest." Let that be remembered.

Paul heard words from the lips of Jesus, believed the words which he heard, repented of his sins, and

was *then* baptized. Cornelius, and all his house, “feared God,” heard the Word, believed it, spoke with tongues, and were *then* baptized. Lydia heard the Word, her *heart was opened*, and she was *then* baptized. The jailer and his family heard the Word, believed it, and were *then* baptized; and afterwards rejoiced in the God of their salvation. The whole history of the conversion of the Corinthians is told in these words: “Many of the Corinthians, *hearing, believed, and were baptized.*”

Thus we see, from the command of Christ, and the practice of the apostles, that believers, and believers only, were, and are, the proper subjects of baptism. There was not one disciple in the days of the apostles but what obeyed for himself. Parents did not obey for them. The apostles could say, and did say, to them, “You have *yielded yourselves* servants to obey, and have obeyed from the *heart.*”

MR. PRITCHARD'S FIFTH REPLY.

Gentlemen Moderators:

I truly and sincerely sympathize with my friend, Mr. Terrell, to-day. He has fearlessly, and, I trust in good faith, undertaken to do what no man, living or dead, ever has done, viz., to prove that infants who can not believe are required, without faith, to obey the commandments of the Lord. I have called upon him again and again to produce a passage in which the Redeemer requires, or ever has required, any one who did, or does not believe, to obey him without faith. He has not, nor can he, produce any such passage. The reason is, because the thing is contrary to reason, to common sense, and to all the teaching of the new covenant. How can they obey him in whom they have not believed?

There is one thing of which I think now, and of which I may not think again, and that is, his charging me in a very rough and unbecoming manner, with "smiling, winking, and nodding at my friends." I regret, gentlemen, exceedingly regret, to see a man so far forget the dignity of his calling as to stoop to utter a thing so utterly untrue. I regret it, because I am necessarily called upon, as an act of justice to myself, to pronounce it untrue. True, I smiled, but not at Mr. Terrell, his weakness, nor his strength, what he had done, nor what he was doing; but at the *ludicrous* actions of another person whom I saw in the audience. But that I "nodded and winked to get him off from the subject," is an imputation, in good keeping with some other things we have heard from him in the last few months. As this is not connected with the discussion, and as it was intended as an attack upon my reputation, I do not think that I am called upon to treat it with any more respect than to spurn it as a graceless and unfounded imputation, and pass it as something beneath the contempt of every high-minded man. If this had been the first, second, or even the third attack he had made upon my reputation, I should, probably, have passed it without notice; but enough of a thing is enough.

I come now to his last speech. He has finally favored us with his New Testament proof for infant membership. Let us look at it: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth. And ye, fathers, provoke not your children to wrath: but bring

them up in the nurture and admonition of the Lord" (Eph. vi. 1-4).

That this passage does not prove his position, is evident, for the following reasons:

1. The controversy is not about *children*, but about *infants*. Every man in the universe is the *child* of some other man; but this is very different from saying, every man in the universe is the *infant* of some other man.

2. When we speak of children, in the sense of parents and children, the children may be men from *twenty to fifty* years of age. I am the child of my parents, but not their *little* infant, as is well known.

These children are commanded to "obey their parents." Now, if they were old enough to understand this command of Paul, and old enough to understand and "obey their parents," then they were not infants, as Mr. Terrell supposes, but persons capable of hearing, understanding and obeying all the commandments of the Lord.

4. These children are commanded to *honor* their fathers and mothers, and fathers are "not to *provoke* them to *wrath*." If they were capable of *honoring* their parents, and of being "*provoked to wrath*" by the inconsistent and unreasonable conduct of their parents, then they were not infants; for infants are incapable of these things.

5. This epistle was directed, not to infants, but to "the *saints and FAITHFUL* in Christ Jesus," which language can not be applied to infants, for they are not *faithful* in any sense of the word *faithful*.

6. Mr. Terrell has not yet proved that these children were members of the church. He has taken it

for granted, because they are mentioned in his epistle which was directed to the church. It is not positive, nor even probable evidence, that a man, or any other being, is a member of the church, simply because he is *mentioned* in an epistle directed to the church. "Dogs," "evil-workers," "the concision," "the enemies of the cross of Christ," "the Jews," from whom Paul received forty stripes, and even the "devil" and "Satan," are all mentioned in the epistles; but this does not prove that all or any of them were members of the Christian church. So, you see, his positive evidence of infant members is just no evidence at all. But if I were to admit that they were all infants, and all members of the church (which two things he never can prove), it would be no proof of *his* infant sprinkling; for he has solemnly declared that he does not baptize infants to bring them into the church, but because they are in it by natural birth. Now, if infants are in the church, and in it, not by baptism, but by natural birth, the fact of their being in the church no more proves that they are to be baptized, than it proves that they are to baptize others. It would have been better for Mr. Terrell not to have renounced the principles of his party—better for him to have been a Methodist all day, and baptized infants *into* the church, as all Methodists do.

In reply to my exposition of the passage, "The kingdom shall be taken from this people, and given to another people, bringing forth the fruit thereof," he said, "The kingdom means the *reign* of God in the heart. Well, then, God will cease to reign in the heart of the Jewish church, and will reign in the heart of a better people—a better church. How does this prove the *identity* of the Jewish and Christian churches?"

But he wants to know if ever there was an *adult* child, baptized by the apostles, who was raised by Christian parents? I answer, *no*, nor an infant child, either. The reason is, there were no Christian parents before the apostles to "*raise adult children*" for them to baptize. There were thousands of adults, reared by Jewish and Gentile parents, who were baptized by the apostles. Mr. Terrell must regard this question as a question of *power*; for it is certainly a *powerful* question to ask for *Christian* parents before the days of the apostles.

In the fifteenth chapter of Acts is a passage on which Mr. Terrell relies for proof of identity: "After this I will return and build again the tabernacle of David, which is fallen down." The tabernacle, he says, is the Jewish church, which had fallen down; and the Lord promised to return and build, not a *new*, but the same old church. Mr. Terrell says this passage proves the identity of the two churches. But what does the apostle say it proves? Hear him: "Simeon hath declared how God at the first did *visit the GENTILES, to take out of them a people for his name.* And TO THIS AGREE THE WORDS *of the prophets*; as it is written, After this I will return, and will build again the tabernacle of David which is fallen down." How the apostles and the great men of modern times do differ! James said, as the connection shows, that this passage proved the *salvation* of the Gentiles, without obedience to the law of Moses. But Mr. Terrell says it proves that the Jewish and Christian churches are identically the same. That is, Mr. Terrell says it proves that the Jewish and Christian people are identically the same. But the apostle says, in opposition to Mr. Terrell and

his Jewish brethren, then at Jerusalem, it proves that the Christians are not Jews, and are not, therefore, to live as Jews. I am simple enough to believe the apostle right, and Mr. Terrell wrong.

The covenant in Hebrews viii. was made, not with another people, he says, but with "the house of Israel," which proves the identity of the Jewish and Christian churches. The difficulty with Mr Terrell here is, he seems not to have observed that there is an Israel according to the *spirit*, as well as an Israel according to the *flesh*, spoken of in the New Testament. Before the days of Jesus Christ, the *natural* seed of Abraham were regarded as the true Israel of God; but when they rejected the Redeemer, the Lord rejected them, and they ceased to be called Israel. "They are not all Israel which are of Israel," said Paul, "but in Isaac shall thy seed be called." None but "the children of *the promise* are counted for the seed," or regarded as the Israel of God (Rom. ix. 7, 8). The natural seed were formerly called the circumcision; but they are not now the circumcision: "For *we* are the circumcision, which worship God *in the spirit*, and rejoice in Christ Jesus, and have no *confidence in the FLESH*," as Mr. Terrell and his Jewish, fleshly brethren have (Phil. iii. 3). The fleshly seed are not now Jews: "For he is not a Jew, which is one outwardly [he was formerly a Jew, but things have changed]; neither *is that* circumcision, which is outward *in the flesh* [that was circumcision among the fleshly seed, or in the Jewish church]: "but he *is* a Jew which is one inwardly; and circumcision *is that* of the heart, *in the spirit*, and not in the letter" (Rom. ii. 28, 29). Christians are, then, the true Jews, the true circumcision.

and the true Israel of God; and with this "house of Israel" is the new and everlasting covenant made. Let that be remembered. So far, then, from proving the identity of the churches, this passage puts it beyond doubt that they are not the same. Now, unless it can be shown that Israel, according to the flesh, and Israel, according to the spirit, are one and the same Israel, it never can be shown that the two churches are one and the same church. But Paul says the two Israels are not the same; and, therefore, the two churches are not the same church.

His first argument for identity was, that the Jewish and Christian churches are one and the same, because they are both called by the *same name*. That is, a *Yankee clock* and a *singing master* are one and the same thing, because they are both called *time-keepers*—they both *keep time*.

His second argument was, that the two are one and the same, because the Christian church has a *new name*—it is called by the Christian name. That is, the two are one and the same, because they have the *same name*; and then, again, they are one and the same, because they have *not the same name*. This is very convincing. If he had another day on this proposition, I dare say we would all be convinced of his identity by such powerful arguments.

His third proof for identity was the language of Paul, in Ephesians ii., where he says, "Christ has broken down the middle wall of partition between Jews and Gentiles, to *make in himself* of the *twain one new man*; that he might reconcile both unto God, *in one body*, by the cross."

This passage, instead of proving the identity of the two churches, puts it beyond doubt that it is a vain

conceit, invented for party purposes. It is not the same old man, but Christ MAKES of the twain one *new man*—a new body—a new church for God. Who could wish for anything stronger than this in favor of the truth?

His fourth proof was the breaking off the natural branches, and the grafting into the root or good olive tree those which were wild by nature. But I proved that the root or olive tree was not the Jewish church, as he supposed, but that it was Abraham; and that the natural branches were not the natural branches of the church, but of Abraham, the root out of which sprang the natural branches, or fleshly seed. The Jewish church was composed of the natural branches, but the Christian church was composed of those who were grafted in; so they stand, not by flesh, as did the natural seed, but *by faith*. It was not the branches of the church, but the *church itself*, that was broken off from him who produced it. The natural branches were the Jewish church, and the supernatural or grafted branches, were the Christian. The Jewish church was broken off, rejected, “*cast out*”; but the Christian was grafted in, received by faith as the offspring of the root, and is “made *in* Jesus Christ a *new man*—a new body—a new church for God.” I wish no stronger testimony against identity than the eleventh chapter of Romans. I would willingly risk the whole controversy upon a scriptural exposition of that chapter alone.

His *moving position* at the outset was, that unbaptized infants are out of the church, without any provision for their eternal well-being: showing himself to be a believer in that awful sentiment of infant damnation, that there are infants in hell not a *span long*. He

then told you that I agree with him that it is by baptism that we enter *into* the church. But when I showed that this *agreement* of ours was killing all his proof for identity, he turned Jew, and told you that all infants enter into the church by natural birth; and that he baptizes them, not to bring them *into*, but *because* they are *in* the church. A little after this, he boasted that he had put infants *into* the church by *positive law*, and called upon me to put them out in the same way. He has put them into the church by natural birth, and yet he tells you that he has put them in by a positive law. He has put them in by the *positive* law of *matrimony*, I suppose he means; for this is the only law by which he put them into the church.

When I proved that Methodists do not believe that infants enter into the church by natural birth, he commenced changing back from a Jew to a Methodist, and told us, first, that he baptized infants to prove that they are in the church; and, second, he said he baptized them *into* church *relations*. He was a Methodist this morning, a Jew at noon, and *almost* a Methodist again this evening. It is said that "wise men change, but fools never do."

He has changed his position so often upon the covenants, that it is difficult to tell what his position now is, or what he really believes. His first position was, that the covenant of circumcision is the Christian covenant. His second was, that the covenant concerning Christ is the Christian covenant. His third was, that the covenant concerning Christ, the covenant concerning the land of Canaan, and the covenant of circumcision, are all one and the same covenant. His fourth was, that the covenant concerning Christ is the

gospel covenant; the covenant concerning the land of Canaan was an *adjunct* to it, and that this covenant, and this *adjunct*, were both confirmed by circumcision. Such profoundly learned and logical argumentation, and so many consistent positions, ought to convince us all of one thing at least, viz., that pedo-baptism neither has been, nor can be, proved to any, except to those whose eyes have been closed by the influence of party purposes.

There is one more contradiction which, of right, ought to be numbered among his many extremely consistent positions, viz., that all infants enter into the church by natural birth, just as they enter into the world; and yet, when speaking upon the covenant in the eighth chapter of Hebrews, he said, "That covenant is not yet made, nor will it be, till all the world shall be *converted and brought into the church*." If all infants (and, of course, all the world) are in the church by natural birth, why does he speak of a time in the future when all the world shall be brought into the church by conversion? Does mankind enter the church twice, in two different ways, at two different times? or does he mean, by the time when all shall be *converted*, nothing more than the time when the last child of the world shall be born of its parents? As he is a great advocate of identity, will he tell us whether natural birth and conversion are identically the same?

As my time is now out, I have not time to recapitulate my arguments against his pedo-baptism; so I leave them with you, standing unanswered, unreplyed to, by Mr. Terrell.

(Here Mr. Terrell said: "I have another speech upon this proposition, have n't I?")

Mr. Pritchard—No, sir; our agreement was, as the rules show, to debate no one proposition more than than *five hours*.

(*Mr. Terrell*—"Have we debated this five hours?")

Mr. Pritchard—Yes, we debated three hours before dinner, and two since.

(*Mr. Terrell*—"Well, if I had known that I would not be allowed to make another speech, I would have given my arguments a little different *turn* in my last.")

Mr. Pritchard—The gentleman does not want to make another speech; he only wants to make the impression upon his friends that, if he had an opportunity of speaking again, he would do a little better than he has done for their cause. It is all for effect. Now, if he has anything better to offer, he *can* make another speech, or as many as he pleases; I can reply to anything he can say. Or, if he dare not speak and have me reply, if he thinks he can better his effort, he can make a short speech without any reply.

(*Mr. Terrell*—"No, sir; if the time for the discussion of this proposition is out, I don't wish to speak again.")

(Mr. Burress then said: "I suppose I am to blame for Mr. Terrell's supposing that he had another speech, for I told him at dinner that I thought you had three speeches apiece more upon this question.")

Mr. Pritchard—Mr. Terrell ought to have known better than to have you "*to blame*" in the matter.

(Mr. Franklin here arose, and said: "I have a proposition to make to the two gentlemen who are engaged in this discussion. There have been a number of persons who have expressed a desire to me that this discussion should be published. I therefore propose

to Mr. Terrell and Mr. Pritchard that, if they will write out their speeches, I will publish the debate at my own expense; and when it is published, I will give each of you fifty copies, well bound, for your trouble.")

Mr. Pritchard—I am perfectly willing to write out my speeches, if Mr. Terrell will agree to write his.

(*Mr. Terrell*—"I have not time to do it; my numerous pressing engagements as a circuit preacher prevent my doing it.")

Mr. Pritchard—If Mr. Terrell will agree to write his speeches, I will pledge myself to furnish him with one of our best preachers to travel the circuit in his place.

(*Mr. Terrell*—"We don't thank the gentleman for his preachers; when we want them we will send for them.")

Mr. Pritchard—I did not make the offer for his *thanks*, but for his accommodation.

PROPOSITION III.

"Wherever the Gospel is Preached, Water Baptism is Essential to the Pardon of Past Sins." Mr. Pritchard Affirms.

MR. PRITCHARD'S FIRST ADDRESS.

Gentlemen Moderators :

This is the third day of our discussion, and I am, for the second time, the affirmant. Mr. Terrell is done with one of his affirmative propositions; he is now, for the second time, on the negative. If he will follow me to-day, as I did him on yesterday, I have nothing to fear. My only fear is, that he will manifest a disposition to debate everything of which he can think, except the *design* of baptism. The issue is not whether faith, repentance or conversion is essential to pardon or justification; but the *design* of baptism. Is baptism *designed* for remission of sins, or something else? is the issue, and the only issue, to-day. I affirm, it is for remission of sins. Mr. Terrell denies this, and, of course, affirms that it is *designed* for something else. Mark this: He will not dare to tell you to-day what the *design* of baptism is. The proposition which Mr. Terrell has made for me to affirm, reads thus: "Wherever the gospel is preached, *water* baptism is *essential* to the pardon of past sins."

I never could have been persuaded to make such a proposition as this for myself or any one else to affirm; for it is pitiful in its language, and contemptible in its design. The design of it was not to fairly present the issue, nor to *elicit* the teaching of the New Testament,

but to enable him who conceived the *thing*, by *ad captandum* rhetoric, to get rid of what the New Testament teaches. The issue is not, whether baptism, everywhere, in all countries, and under all circumstances, is *essential* to pardon, but whether the New Testament teaches baptism “for the remission of sins,” or for something else. But I may be asked by some one why I accepted of this proposition? I answer: 1. Because it has been a standing proposition of Mr. Terrell for several years, on which he could *retreat* from a discussion with the brethren. He would say to them, “You must debate this, or nothing,” and when they would refuse, he would proclaim a “*back-out*” on their part. 2. Because I knew from his course with others of my brethren that he would debate nothing else; and if he did retreat, I intended to leave him without excuse. 3. Because I knew that there was no danger in debating this or anything else with Mr. Terrell; I heard him *preach* several times before I accepted of this proposition. 4. I knew that I would have the right, in the discussion, of *defining* the terms of my own proposition, and telling what I mean by each and all of them, which I will now proceed to do.

By the word “*wherever*” I mean everywhere—in every nation, language, tongue and people, where the gospel is preached. “The gospel” consists of three facts, three commandments, and three promises. The facts, as set forth by the apostles, are the death, the burial, and the resurrection of Jesus Christ. The commandments are faith, repentance, and baptism, into the name of Jesus Christ. The promises are the remission of sins, the gift of the Holy Spirit, and the hope of eternal life. No man can be *scripturally*

constituted a Christian without believing the facts of the gospel with all his heart, obeying from the heart the commandments, and receiving into his heart the promises. A good man he may be, honest, upright, and moral, and also useful in his day and generation; but a Christian, in a scriptural sense, he can not be, without believing and obeying the whole gospel of Jesus Christ. Nor do I believe that the gospel is preached in any nation, language or country, unless the whole gospel is preached. He who preaches the facts without the commandments, or the commandments without the facts, does not preach the gospel—the gospel is not preached unless all the facts, commandments and promises are fairly, clearly, and fully set forth. I *do not* affirm anything in reference to any *sect* or *party*, in any country or nation where the gospel, as I have now defined it, is not preached; but I do affirm, and fearlessly affirm, that he who hears the facts, commandments and promises of the gospel, fairly and fully preached, and then wilfully and knowingly refuses to obey the commandments, or any of them, or will say, as Methodists sometimes say, “If I can’t go to heaven without being baptized, I won’t go at all,” is unjustified, unsanctified, unsaved, and must and will, if not changed in heart, ultimately be damned. “If I can’t go to heaven without being baptized, I won’t go at all.” Whence came language like that but from the heart of a *rebel* against the government of God?

I saw at once the devices of Mr. Terrell when I saw the word “*essential*” in both of the propositions made for me to affirm. He, it seems, does not like to *shoulder* the “essentials” in religion in a discussion

like this; for there is no "essentials" in the propositions which he made for himself; they are all in the ones made for me. Well, with me everything in religion is essential to something, and as baptism is designed for remission of sins, I fear not to affirm it essential to the pardon of the sins of a *proper* subject of baptism. Mr. Terrell's design was to make me affirm, first, that "immersion is essential to baptism," and then, that "baptism is essential to pardon;" so that he who is not immersed is not baptized, and he who is not baptized is not pardoned; and, therefore, all the pious parties who preach the gospel and practice sprinkling are unpardoned, and must be lost. Infidels, Universalists, and all others who love themselves more than they love God, and their own *notions* more than the commandments of God, are *gifted* in this kind of argumentation. Let him try to pervert the gospel, and *subvert* the teaching of Christ and the apostles, by such an argument as this, if he *dares*. Let him offer that kind of argument, and he will find it as difficult to prove that Methodists preach the gospel, as it would be for him to explain away the language of the Spirit, "be baptized *for the remission of sins*." Let him try it, if he wishes to prove that the contemptible and silly anecdotes, so common among Methodists, and which are told for the purpose of working up the feeling of the people at the expense of their judgment, are the *facts* of the gospel by which the apostles converted men and led them to the obedience of faith. Let him try his favorite sophism, if he wishes to prove that the mourner's bench, the class-meeting, the band society, and other *items* of the Methodist creed, are the commandments of the

gospel, which the people obeyed, under the preaching of the apostles.

I repeat it again, that I affirm nothing in reference to anybody, except those among whom the gospel is fully preached; and the gospel is not, and can not be, fully preached where either the facts, commandments or promises are concealed from the people. Those who understand the gospel, or have an opportunity of understanding, but will not, are the only people about whom I affirm anything; and are the only ones to whom the word essential applies. All of the untaught among the various pedit-baptist parties we leave, with the rest of mankind, to the mercy of God; believing, as I do, that he will do all things right. I am persuaded that there are thousands and tens of thousands now, among the numerous and various parties in Christendom, who would rejoice to do the will of the Redeemer, if they only knew what his will is. I am also persuaded that there are thousands who know what the will of the Lord is, but are determined that they never will do it. There are many, very many, who read the Bible with no other desire but to find the will of the Lord, but they do not succeed, and the reason is, they know not where to begin, where to end, nor to whom the language of the Scriptures applies. They know not that there are two great lessons to be learned in Christianity: the one for the world, and the other for the church; the one to teach men out of Christ how to become Christians, the other to teach men *in* Christ how to live Christians; the one to teach us how to obtain pardon and enter the church here, the other to teach us how to live in a justified state and enter the church hereafter. Indeed, there are

thousands who never heard of the two lessons of Christianity; they know not that such things are in the good Book, and consequently are as apt to go to the law of Moses to find the plan of salvation through Jesus Christ, as to the gospel of Christ. How many thousands are there now in our country who know not but that the plan of salvation in the name of the Lord Jesus is as fully taught in the Book of Genesis, as in the Acts of the Apostles? Now, for this many of them are not to blame, for they have been so long under the teaching of their catechism and the early and false impressions made upon their minds by their parents and teachers, that it is almost impossible for them to learn the truth. Nor have their religious teachers been faithful to them, for they have, generally, been more concerned about defending their parties, than teaching the truth as it is in Christ.

To prevent any difficulty that may arise upon this subject in the discussion of this proposition, and to enable us to understand this question, I will give you the division of the Scriptures as I have learned it of the apostles, whose business it was to "rightly divide the word of truth," and give both to the world and to the church the lessons designed for them. We have, then, in the New Testament four books, Matthew, Mark, Luke and John, which properly contain the life of Jesus Christ; and they were written that we "might believe that Jesus is the Christ, the Son of God." But in these four books we find the greater part of all our duties to God and man; for Jesus was with his disciples some three years or more, teaching them the Christian religion, and preparing them to go and teach the *things they had learned of him* to the

world. Notwithstanding the apostles were inspired men, and spoke as they were moved by the Holy Spirit, they were not allowed by the Redeemer to teach *more* than he had taught them, as is evident from the language of the commission: "Go teach all nations, baptizing them," etc., "teaching them to observe all things *whatsoever I have commanded you.*" They were, then, limited in their teaching to what he had commanded them. The Holy Spirit was given them, not to teach them new truths, or truths differing from what Christ commanded them, but to "bring to their remembrance all things that Christ had said to them," or, in the language of another passage, to "guide them into all truth."

That the apostles did not teach more than Christ commanded them, is evident from the language of Paul to the Thessalonians, ii. 13: "When you received the *word of God* which ye *heard* of us, ye received it not as the word of men, but as it is in truth, the word of God." To the Corinthians, he says: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the *commandments of the Lord.*" "You *heard* and received from us," he says, "the *word of God*; and the things which I write are the commandments of the Lord."

We have in the New Testament, in addition to the four books already mentioned, a book called "The Acts of the Apostles," which contains a faithful history of the labors of the apostles, and also the SERMONS which the apostles preached to the *world*, to show the *unconverted how to become Christians and obtain the pardon of their sins*. Now, does not reason, common sense, everything, dictate to us, that we should come to the Acts,

where alone the sermons which the apostles preached to the unconverted are to be found, to find *how* we are to obtain pardon, or the remission of sins?

The epistles contain the second lesson of Christianity, and were written not to the world, but to the church; not to show the members *how* to become Christians, but to *show* them *how* to live Christians. True, the apostles, in writing these epistles, allude in so many ways to the way in which the brethren were pardoned, that we can learn almost everything that is essential to pardon, from them; but I repeat it, that the main object of the epistles is to teach the brethren the way to heaven.

Now, I assert that Mr. Terrell will not dare to come up to the Acts and show that the apostles did not preach baptism for the remission of sins. He will go to the epistles, and to any other part of the Bible, to get rid of what the apostles taught; but he will not come to the Acts and show that they did not preach baptism for remission. He *dare* not preach their sermons. If he were to preach the death, burial and resurrection of Christ as the facts to be believed, and faith, repentance and baptism as the commands to be obeyed, in order to the remission of sins, as Peter did upon the day of Pentecost, he would cease to be a Methodist, and would soon be turned out of the sacred desk of that party. But I must offer a few arguments for Mr. Terrell to dispose of.

My first argument shall be drawn from the fact that Christ commanded the apostles to preach faith and baptism, in order to salvation from sin. "Go you," said he, "into all the world, and preach the gospel to every creature. He that believeth *and* is baptized

shall be saved; but he that believeth not shall be damned." Here we see that salvation from sin is promised to such, and such only, as both believe and are baptized. To preach faith without baptism, or baptism without faith, is not what the Lord commanded; but "he that believeth *and* is baptized *shall be saved*." In view of language like this from the lips of the Lord Jesus, how dare any man say that baptism, when preceded by faith, is not essential to the remission of sins? Not, he that believeth shall be saved by faith alone; but, "he that believeth *and* is baptized shall be saved." Luke, in his account of the commission, adds *repentance* to Mark's account: "That repentance and remission of sins should be preached in his name among all nations, *beginning* at Jerusalem." So the commission reads, "He that believes, repents, and is baptized, shall receive remission of sins, or shall be saved," which is the same thing. If the Lord Jesus understood the subject, and if he was right in commanding the apostles to preach faith, repentance and baptism, for the remission of sins, then is my proposition true, and baptism is essential to pardon.

2. My second argument shall be drawn from the fact already mentioned, that remission of sins was to be preached among *all nations, in the name* of Jesus Christ. It is *in the name* of Jesus Christ, and *in that name alone*, that remission of sins is to be had; for it is the *only* name given under heaven, or known among men, by which we can be saved. Now, baptism is the *act*, and the only *act* in the New Testament by which we enter *into* the name of Christ. "Baptizing them *into the name* of the Father, Son, and Spirit" (Matt. xxviii. 19). "For as many of you as have been

baptized INTO *Christ*, have put on Christ" (Gal. iii. 27). "Know you not, that so many of us as were *baptized* INTO *Jesus Christ* were baptized into his death" (Rom. vi. 3). "They were baptized INTO *the name* of the Lord Jesus" (Acts viii. 16). These passages put it beyond doubt that, when we enter *into the name* of Christ, we are baptized *into* that name. Now, remission of sins is not *out of*, but *in* the name of Jesus Christ; so it follows, that we are baptized *into the name* of Christ for remission of sins, which is only *in his name*. Mr. Terrell never can meet this argument without showing one of two things to be true: (1) That we can receive remission of sins as well *out of* Christ as *in* Christ; or, (2) That we can scripturally enter *into* Christ without being baptized *into* him. He can not show either of these to be true. No man ever *scripturally* entered *into* Christ, without being baptized *into him*; and no man *can scripturally* receive remission of sins *out of him*. These are my sentiments, and these sentiments I am prepared to defend. Our sentiments are sometimes slanderously reported, for there are some who affirm that we say remission of sins is *in* baptism. We never thought so; we never believed it; and, consequently, never said it. We have always believed, and always taught the people everywhere, and in all places, to repent and be baptized *into the name* of Jesus Christ *for* the remission of sins, *in that name*. Remission of sins had been preached again and again before the days of Jesus Christ; but never until the apostles began, as the prophets had foretold, and as Jesus had commanded, saying, "beginning at Jerusalem," was remission preached *in the name* of the Lord Jesus.

3. My third argument shall be drawn from the preaching of the apostles. Fifty days after the Lord was crucified, and *seven* days after he gave them the commission for all the world, and ascended to heaven, we find the apostles all at Jerusalem, the beginning place; and when the Spirit had come upon them, Peter stood up with the eleven, and declared to the Jews, who were assembled there, out of every nation under heaven, that Jesus, whom they had crucified, was God's Son, and was both Lord and Christ. "Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? [Now mark.] Then Peter said unto them, Repent, and be *baptized every one of you in the name of Jesus Christ* FOR THE REMISSION OF SINS, and ye shall receive the gift of the Holy Ghost" (Acts ii. 37, 38). This passage from Peter's discourse needs no comment, for it declares in language too plain to be misunderstood, that baptism is for remission of sins. There is no more reason to say that this passage teaches a falsehood, than there is that any other passage in the New Testament does. The man who can say, in the presence of his God, that this part of the Bible is false, would, if party purposes required it, say that every other part is false. Nothing but infidelity causes a man to deny any part of the Bible. Paul was pardoned, as the people were upon the day of Pentecost; for when he had heard, believed, repented, and had prayed for three days, Ananias said to him: "Why tarriest thou? arise, and be baptized, and *wash away thy sins*, calling on the name of the Lord" (Acts xxii. 16). Ananias did not say, as a Methodist, "Pray on, brother Saul, that is the way to

get religion ; for there have been thousands pardoned at the mourner's bench." No, no ; he was more faithful to God than that. He well knew the Lord never authorized any such teaching as that, and that he could not faithfully discharge his duty, but by saying, "Arise, and be baptized, and *wash away thy sins.*" Baptism was essential to the pardon of Paul.

4. My fourth argument is, that baptism is *designed* for remission of sins, but is not spoken of in the New Testament as being *designed* to secure any other blessing. If baptism is not *for* remission of sins, what is it *for*? Mr. Terrell can not show any other *design* of baptism ; and yet, if he denies that it is *for* remission of sins, he is solemnly bound to show what it is *for*. Let him come up to the work with his "*wholesome doctrine of faith only,*" and show the *design* of baptism.

MR. PRITCHARD'S SECOND ADDRESS.

Gentlemen Moderators :

So, it seems, Mr. Terrell is determined not to follow me. I can say nothing worthy of his attention. He is determined to make his own speeches, and preach his old sermons, with which this community has been *bored* for the last year. He will not join issue with me. What can be the reason? Since this discussion commenced, we have had no debate, for he will not debate with me. He has paid no more attention to my arguments, since the discussion commenced, than merely to allude to them, and sometimes not even that. How is a man to illustrate, elucidate and show the strength of his positions, unless his opponent will assail them? What has his speech this morning to do with the proposition? What has

a lecture on faith to do with the *design* of Christian baptism, more than a lecture on the office of bishop or deacon? The issue is not whether faith, repentance or conversion, is essential to pardon, but is baptism, when *preceded* by faith, repentance and a *change* of heart, *designed* for remission of sins? I truly regret such a stupid reply. I believe as firmly as any man now living, that no man ever was, or ever can be saved in this world, or in the world to come, without faith. I do not believe that a man can be saved from sin by baptism and without faith and repentance. Nor do I believe that baptism will do a man any good if it is not preceded by faith. This I showed on yesterday. Baptism, without faith, such as the Methodists have, is solemn mockery. But the issue is not about faith, nor repentance, but upon the design of baptism—is baptism designed for remission, or for something else? I have offered four arguments upon the issue agreed upon, but to none of them has Mr. Terrell replied. Nor could he, if his salvation depended upon it; and he well knows it. If he will take these arguments from me, I will give up the question, for I depend upon them to prove my position.

If he will not follow me, I must try and follow him. I would as soon debate the question of faith *alone*, as anything else. Before exposing the “wholesome and comfortable doctrine of faith *only*,” I must expose the sophistry and infidelity of his pretended reply to my arguments. What, then, is his reply? Why, it is this: John says, “He that believes is not condemned,” and, therefore, Jesus did not tell the truth when he said, “He that believes, *and* is baptized, shall be saved.” John says, “He that believeth

hath eternal life," and, therefore, Peter did not preach the truth when he said, "Repent, *and* be baptized for remission of sins." John says, "Whosoever believeth that Jesus is the Christ, is born of God," and, therefore, the Lord Jesus told a falsehood when he said, "Except a man be *born of water, and of the Spirit*, he can not enter the kingdom of God." How does the fact of faith, being essential to pardon, justification or remission, prove that baptism, repentance or any other command, is not essential? It is the language of his creed, and not of the Bible, that we are justified by faith *only*. The Bible put the word faith and the word *only* together but *once*, and then it asserts, in so many words, that "We are justified *by works*, and *not by faith only*" (James ii. 24).

As the passage from John's first epistle, fifth chapter, is a favorite among the advocates of faith only, I will pay my respects to it in a special manner. John mentions the new birth several times in this same epistle. In the fifth chapter, first verse, he says: "Whosoever believeth that Jesus is the Christ is born of God." In the fourth chapter, seventh verse, he says: "Beloved, let us love one another: for love is of God; and every one that *loveth, is born of God*." In the second chapter, last verse, he says: "Every one that *doeth righteousness is born of him*." Now, I ask any man who believes the word of God, if John taught, in this epistle, *three* separate and distinct new births; one by faith alone, one by love alone, and one by *doing* righteousness, *without* either faith or love? We all know he did not. Well, then, you are all compelled to agree with me, that it was not by faith or love *alone*, but by faith, love and *doing righteousness*

all together, that the people were born of God. To *do* righteousness is to *obey* the commandments of God. Peter says: "*Born* again, not of corruptible seed, but of incorruptible, *by the word of God.*" And Jesus says, "Except a man be *born of water* and of the *Spirit*, he can not enter the kingdom of God." Being born of *water* and the Spirit makes it none the less true, that we are also born of faith, of love, of doing righteousness, and of the word of God; and being born of either of these makes it none the less true, that we are born of *water* and of the Spirit. There is but *one* new birth in the Bible, and the passages now quoted put it beyond doubt that the faith, the love, the *doing* righteousness, the *word* of God, the *water* and the *Spirit*, are *all essential* to the *one new birth*. Note that, sir, and in your next speech tell us how it is that one of these five passages teaches what is true, and all the other four teach what is false. With me, they are all true. Not one of them says it is by faith, love, or anything else, *alone*.

He told you that he was not going to the epistles, as I said he would, yet the very first passage he quoted was from the fourth chapter of Romans: "Abraham believed God, and it was counted unto him for righteousness." He quoted this passage to prove justification by faith alone. Now, the apostle was not trying, in this chapter, to prove justification by faith alone, but to prove that men are justified without circumcision, and without obedience to the law of Moses. Hence he says, "Faith was reckoned to Abraham for righteousness." "How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though *they be not circumcised*" (Rom. iv. 10, 11). The controversy was here between Paul and the Jews who were at Rome. It was not about obedience to the gospel of Christ; but about the works of the law of Moses. Paul maintained that the gospel was designed to save men without the works of the law. The Jews maintained that, "Except you be circumcised after the *manner of Moses*, you *can not be saved*" (Acts xv. 1). So "the *works*" which Paul mentions in this chapter are not the commands of Jesus Christ, but circumcision and other things, after the *manner of Moses*.

That Paul did not think of teaching pardon, justification or remission by faith alone, without any *action* upon our part, I will now prove by this same epistle to the Romans. In the third, fourth, fifth and tenth chapters he speaks of our being justified by faith; but never says it is by faith *alone*. In the third chapter, twenty-fourth verse, he says: "Being justified *freely by his grace* through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his *righteousness for the remission of sins* that are past." How can we be justified *freely by his grace*, if we are justified by faith alone? How can the righteousness of God be for remission of sins, if remission is by *our faith alone*? We are justified, not by faith, righteousness, or grace *alone*, but by all of them together.

In the fifth chapter, ninth verse, he says: "Being *now justified by his blood*, we shall be saved from wrath

through him." But if it is by faith *alone*, how can it be *by the blood* of Christ that we are justified? But I must call his attention to one of his proof texts in Rom. x.: "That if thou shalt *confess* with thy mouth the Lord Jesus, *and* shalt *believe* in thine heart that God hath raised him from the dead, thou shalt be saved" (verse 9). "Whosoever shall *call* upon the name of the Lord shall be saved" (verse 13). Are confessing, believing, and calling on the Lord, all faith *alone*, Mr. Terrell? Here are *three* things, and not one *alone*, by which we are saved. We have now seen that we are said to be justified by *six* different things: By faith, by grace, by the blood of Christ, by righteousness, by confessing with the mouth, and by calling on the name of the Lord; and it is just as true that we are justified by blood, grace or confession, as it is that we are justified by faith. But how can it be as true, if we are justified by faith alone.

Mr. Terrell denies that the blood of Christ, the grace of God, baptism, repentance, prayer, the death, burial and resurrection of Christ have anything to do with our justification; for it is by faith, and by faith *only*, that we are justified, he says. Only means *one* thing by itself, or *one* thing to the exclusion of every other thing; so justification by faith *only* means justification by faith, separate from the blood of Christ, the grace of God, and everything else. The word *only* is thus defined by Crabb, in his "English Synonyms": "*Only*, contracted from *onely*, signifying in the form of unity, and is employed for that of which *there is no more*. A person has *one* child, is a positive expression that bespeaks its own meaning; a person has a *single* child, conveys the idea that there ought to be, or

might be, more; a person has an *only* child, implies that he *never had any more*" (p. 251).

So faith *only*, not only means that faith is by itself, but that it has always been *alone*, and never had anything else with it. Well might James have said to an advocate of faith *only*, "Wilt thou know, O *vain man*, that faith without works is dead?"

But before I leave this epistle to the Romans, I will show you *when* and *how* they were made free from sin. Turn, if you please, to the sixth chapter, verses seventeen and eighteen, and hear the apostle: "But God be thanked, that, *whereas* [Wesley's Translation] ye were the servants of sin, ye have *obeyed from the heart* that *form* of doctrine which was delivered you. [Now, mark.] Being THEN MADE FREE FROM SIN, ye become the servants of righteousness." When was it that they were made *free* from sin? Why *then*, at the time they "*obeyed from the heart* that *form* of doctrine which was delivered them." What can be plainer than this? Does it not show, beyond all doubt, that the people were not made free from sin by faith *only*, but by faith in God's promises, and obedience to his commandments? It was not the *doctrine*, but THE FORM of the doctrine that they obeyed *when* they were made *free* from sin. The "*doctrine delivered*" was, that Christ *died*, was *buried*, and *raised* again; and *the form* of this doctrine, as set forth in the first part of this chapter, was, that the Romans *died* to sin, were *buried* with Christ in baptism, and were raised again to walk in newness of life. Thus we see that at the very time they were *buried in baptism*, in obedience to the form of doctrine, they were made *free from sin*. This I call my *fifth* argument

in support of the position that baptism is *for* remission of sins.

But Paul is not alone in teaching that we are purified or made free from sin in obedience to the Lord's Word, for Peter also says to the brethren, "Seeing you have purified your souls *in obeying the truth* through the Spirit unto unfeigned love of the brethren, see that you love one another with a pure heart fervently." Here we see that the brethren to whom Peter wrote were made free from sin, and purified *in obedience*—"in obeying the truth through the Spirit." How can this be true, if we are made free from sin by faith *only*, without any obedience? Let Mr. Terrell answer, as he professes to respect the word of God. Methodists teach that the *moment* we believe we are brought to *know* God, and to experience pardon and an *instantaneous* change by faith *only*. This is Methodism, as taught by the entire party. It is by faith *only*, without any obedience, that we obtain these blessings. John says: "He that says he *knows* God, and *keeps not* his commandments, is a *liar*, and the *truth is not in him*" (I. John ii. 4).

Mr. Terrell told you that Methodists do not believe in justification by faith *alone*, but by faith *only*, and that *only* does not mean, in the Discipline, one thing alone, or one thing by itself. As to what they *believe*, or what their real sentiments are, I can not speak for them all, but I know that the greater part of them really agree with us in sentiment, if they only knew it. In this discussion I have nothing to do with what they *really believe*, but what they *really teach*. When they teach justification by faith *only*, they teach what I know they do not believe, and what no *sane*

man ever did, or ever can, believe; but that they teach it, I will now prove. What is the language of this creed of theirs? "Wherefore, that we are *justified by faith only*, is a *most wholesome doctrine*, and *very full of comfort*." Here it is as plain as language can make it. But the word "*only*," in the Discipline, does not mean one thing alone, he says, but one thing, and several other things with it. Let us see how this is. In the form of marriage, laid down in the Discipline, on page 115, I find where a man is required to "forsake *all others*, and to cleave to his wife, and her *only*." I now ask Mr. Terrell if *only* here means one alone, or does it mean that he shall cleave to his wife, and five or six others? He knows it means one to the exclusion of all others; and yet he tells us, that *only*, in the Discipline, does not mean one alone, but several together.

In Watson's Life of Wesley (which, by the by, is not the *life* of Wesley, but a book published for the M. E. Church, to teach Methodism) I find the following: "Alas! how little is the difference between asserting, either, (1) That we are justified by works, which is popery bare-faced; or, (2) That we are justified by faith and works, which is popery refined or veiled; or, (3) That we are justified by faith alone, but by such a faith as *includes all good* works. WHAT A POOR SHIFT IS THIS—I will not say that we are justified by works, nor yet by faith and works, *because* I have subscribed articles and homilies which maintain just the contrary. No, I say, *we are justified by faith alone*" (p. 100). .

This speaks for itself. Mr. Terrell is the man who is guilty of the "poor shift" of which this writer speaks, for he says it is by faith alone that we are

justified, "but by such a faith as includes all good works." Here is a note at the bottom of the same page which says: "The faith which justifies does not *include* good works," but it will, after "it has justified us, be *followed* by good works." This is Methodism. But I must read a little more: "Surely the difficulty of assenting to the proposition, that faith is the *only* condition of justification, must arise from not understanding it. We mean thereby thus much, that it is the *only thing*, without which no one is justified; the *only thing* that is immediately, indispensably, absolutely requisite in order to pardon. As on the one hand, though a man should have everything else, without faith, yet he can not be justified; so on the other, though he be supposed to *want everything else*, yet if he hath faith he *can not be but justified*" (p. 148).

Is not this *faith* alone? If a man has faith, *without* the blood of Christ, the grace of God, or anything else, "he *can not be but justified*." I repeat it, the doctrine of "*faith only*" *denies* the blood of Christ, the grace of God, repentance, baptism, prayer, and everything else being essential to our pardon. Faith is the only thing in justification, and the only thing essential to it.

Here is "Campbellism Exposed," in which I find Methodism thus "exposed." Mr. Phillips, the author of this *exposition*, represents the "Campbellite" as saying: "That if the condition [of pardon] should prove to be *faith alone*, the addition of baptism must be harmless, inasmuch as faith is retained as a *part* of the condition. [Now, mark.] But the most ordinary reader will see the *danger* of making that a *part only*, which God had made the *WHOLE*" (p. 44).

The blood of Christ, then, and the grace of God, are not parts of the condition of pardon, for faith is the "only condition," and the "WHOLE" of the condition. He need not try to teach me Methodism, for I understand the "*whole*" of it. In my next speech I will prove that faith is not the condition of pardon, nor any part of the condition. Neither faith, repentance nor baptism is the condition. Will Mr. Terrell tell us what the word *condition* means?

MR. PRITCHARD'S THIRD ADDRESS.

Gentlemen Moderators :

There were some things in the last speech of Mr. Terrell that I was glad to hear from him, and things, too, which, if I am not mistaken, he will wish he had saved for another occasion; but before noticing these things I will briefly notice a few passages introduced by him in his first speech, and offer one or two more arguments in support of my position. To prove justification by faith only, he quoted the passage, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life." Now, upon this I remark: 1. That it is not *pardon*, but "eternal life" in the world to come, that is here promised to the believer; which life, Mr. Terrell dare not say, is obtained by faith only, without any obedience. 2. When it is said, "whosoever believeth shall" have so and so, it is always said upon the supposition that every believer *does* and *will* obey the Lord. 3. The Israelites, when "Moses lifted up the serpent in the wilderness," were not saved from death by faith *only*, but by an *act* of faith—in obedience

to the command, "*Look* upon the serpent of brass, and *live*." They did *look*, as the Lord commanded, and "If a serpent had bitten any man, *when he beheld* the serpent of brass, *he lived*" (Num. xxi. 8). They were saved by an *act* of faith—by *physical action*, in obedience—WHEN they *looked*, as the Lord commanded. "EVEN SO." Mark that "*Even so!*" "Even so must the Son of man be lifted up," that whosoever will *do*, as the Israelites *did*, *believe* and *do* all things spoken and commanded, "shall not perish, but have eternal life." Mr. Terrell *dare* not say that eternal life is in this world; nor that it is obtained by faith alone. Nor will he make such a blockhead of himself as to say that *pardon* of sins, and eternal life, are one and the same thing. I know he is great for *identity*, but he will not make these *identical*. If not, why does he quote this passage which speaks *only* of eternal life to prove that *pardon* is by faith only?

This is one of the ways that Methodists have of disposing of the words of Peter: "Be baptized *for* the remission of sins;" and the other is, to make *fun* of what Peter preached, by singing:

"Ho, every mother, son and daughter,
Here's the gospel in the water."

It was well for the Israelites in the wilderness that they had not learned to ridicule and make *fun* of what the Lord commanded. If they had been favored with a daring infidel, in the form of a Methodist Circuit Rider, they might have had a great deal of fun when Moses put forth the command, "*Look* upon the serpent of brass, and live," by singing:

"Ho, every mother, son and *rake*,
Here's the gospel in the *snake*."

If the Israelites had acted thus, would they have been saved from the dreadful bite of the serpents? We know they would not. How then, in view of the language of the Spirit, "be baptized for remission of sins," can a man who makes a song for the *vulgar* and low-minded, to turn into ridicule this command, expect to be saved? Oh, that Methodists had the faith of the sons of Israel; how many of them might be healed of the dreadful *bite* of the old serpent, the devil. They knew that the serpent of brass could not heal them, but that the Lord could; *confiding* in his promise, they *obeyed* his command, and *in* obedience were restored to life and health. So we know that neither baptism, nor any other command, can save us, but we know that God can; *confiding* in his Word, we obey, and *in* obedience the Lord saves us from sin. The word of God leads us to faith, faith to feeling, feeling to action, and action to the blood of Christ, by which our sins are *washed* away.

He quoted a verse in the thirteenth chapter of Acts: "All that believe are justified from all things, from which they could not be justified by the *law* of Moses;" which means no more than all the believers, or all the followers of Christ, are justified in a way in which they could not be justified by the law of Moses. We read in another passage that "Many of the rulers of the Jews *believed* on him, but for *fear* of the people, they did not confess him." Were they saved? Were they justified, Mr. Terrell? You know they were not. But why were they not? Because *faith alone* would not justify them. Because they did not openly confess him by submitting to his authority.

By the way, I remember the gentleman told you that I had "crossed my own track" in saying the epistles were written to *saints*. Did I not affirm on yesterday that the epistles were written to the "saints and *faithful* in Christ Jesus," and not to *infants*, as he vainly supposed? Strange that a Methodist preacher could make such an assertion. That the epistles were written to the saints is something that Methodists never knew till they learned it of us; and it is something that they do not understand yet very well, from the use Mr. Terrell has made of the epistles.

My sixth argument shall be drawn from the fact that the apostles baptized all believers as *soon* as they confessed faith in Christ. On the day of Pentecost Peter preached Christ to the people, and commanded them to be baptized for the remission of their sins, and three thousand gladly received the Word, and were baptized the same day for remission of sins (Acts ii. 41).

Philip went down to the city of Samaria and preached Christ unto them; and "WHEN they believed, they were baptized, both men and women." At Samaria, Simon believed, and was baptized immediately by Philip (Acts viii. 12, 13).

Philip heard the eunuch reading the Scriptures; and Philip began at the same Scripture, and preached unto him Jesus. When he heard the arguments of Philip, he said: "I believe that Jesus Christ is the Son of God;" so Philip baptized him on the spot, and he went on his way *rejoicing* (Acts viii. 38).

Cornelius sent for Peter to tell him "what to *do*, and words by which he should be *saved*." Peter preached Christ unto him and his friends; and while

speaking of Christ, said: "To him give all the prophets witness, that through his name whosoever believeth shall receive remission of sins." But, no sooner did he believe, than Peter "commanded him to be baptized *in the name* of the Lord." Here we see that in "telling him *words* by which he should be *saved*," he told him to *believe and be baptized* (Acts x. 48).

Lydia heard Paul preach at Philippi, "by the *river* side," and before she left the river she believed, and was baptized (Acts xvi. 13-15). If Mr. Terrell had been there, I really believe he would have thought and reported Paul to be a "Campbellite," for being in such *haste*.

Mr. Terrell alluded to the conversion of the Philippian jailer about as he and his party generally quote the commission. They generally quote it: "He that believeth, etc., shall be saved, and he that believeth not, shall be damned." What they mean by the "etc." I never could tell, unless they mean by it the *mourner's bench*. He told you that Paul told the jailer to believe, but he forgot to tell you that Paul also baptized him "the same hour of the night"; and that after his baptism he *rejoiced*, as did the eunuch (Acts xvi. 33).

"Many of the Corinthians hearing believed, *and were baptized*" (Acts xviii. 8).

These passages show that the apostles always preached Christ, and as soon as the people believed that he was the Son of God, they baptized them, as Peter did, "for the remission of sins." Add to this that there is not one man in all the New Testament, *from the time* Christ said, "Go preach the gospel to every creature," to the final *Amen* in Revelation, who

is said to be pardoned *before* he was baptized. I challenge Mr. Terrell to show one. Let him show where one is said to be pardoned, and I will show where he was baptized. This fact meets everything he has said about justification by faith; for every *one* of those who were said to be justified by faith, by grace, or by the blood of Christ, were baptized *before* they were said to be justified by anything.

My seventh argument is founded upon four passages in the epistles: "Christ loved the church, and gave himself for it; that he *might sanctify and cleanse it with WASHING of water* by the word" (Eph. v. 26).

Speaking of the unclean, Paul says: "And such were some of you: but you are *washed*, but you are sanctified, but you are justified *in the name* of the Lord Jesus, and by the Spirit of our God" (I. Cor. vi. 11).

"Not by works of righteousness which we have done, but according to his mercy he *saved us* [by faith alone? No, no; but], by the *washing* of regeneration, and renewing of the Holy Spirit" (Titus iii. 5).

"The like figure whereunto *even baptism* doth also *now save us* by the resurrection of Jesus Christ" (I. Pet. iii. 21).

Now, in these four passages we have the design of baptism so plainly and clearly taught, that it is impossible to mistake it. We learn, (1) That it was the *purpose* of Christ, when he gave himself for the church, "to *sanctify and cleanse it with the WASHING of water* by the word." (2) When the Corinthians were made free from their uncleanness, they were "WASHED, and justified *in the name* of the Lord,"

(3) That we are *now saved* by the WASHING of regeneration." (4) That "baptism *now saves us*, by the resurrection of Jesus Christ." If we are *now saved* by baptism, justified when we are *washed in the name* of the Lord, and sanctified and *cleansed* by the *washing of water* by the Word, does it not follow that baptism is essential to pardon? I will not ask Mr. Terrell to reply to this, for I know he will never try. He will not, he has not, he can not, reply to my arguments. I have now offered seven arguments, and not one of them has he replied to. I want him to do his best. I want him to show that "repent and be baptized for remission of sins" means nothing more than remission of sins by faith *only*. Let him show how the words, "arise and be baptized, and *wash* away thy sins," mean that baptism is not essential to pardon.

Instead of replying to me, he had to turn aside to tell you that I am "very good-natured" this morning. Well, I am always good-natured when I am not *ill-natured*, and always in a pleasant *mood* when I am not unpleasantly situated.

I must now notice, not his Scripture arguments, but his "sick woman," "blind man," and "crippled boy" objections to my proposition. His first was, that the Lord says, "Now is the day of salvation"; and, therefore, baptism can not be for remission of sins. The objection is this: The Lord says the *time for* pardon is right now, but we put it off till we can go to the water, which will take ten or fifteen minutes, and in some cases the whole of one hour, and, therefore, it must be wrong. This objection comes upon us heavily, when we consider that it is from a man who is in the habit

of keeping the people days, weeks, months, and even years, *frying* on the coals of conviction, and crawling around the mourner's bench trying to "get religion." To correspond with his faith and practice, the commission should have read: "He that repents and comes to the bench, and *prays for faith*, shall get religion." Instead of telling the people to "repent and be baptized for remission of sins," Peter should have said, Repent and come to the mourner's bench, and pray for faith. But why come to the mourner's bench? Because it is *warmer here*, and because the Lord has *owned it*, and blessed *it* in the conversion of thousands. The Lord *own* such an institution! What daring wickedness! The history of the conversion of the eunuch should read: And he commenced at the same Scripture, and told him how one was converted at the mourner's bench, another at his work, and another when he saw *Buck* put his head under the *yoke*, and finished his remarks by saying, The Lord will bless men as soon in one place as another, and as soon at one thing as another, for *now* is the time. And the eunuch said, See, here is a *slab*, what hinders me to come to the bench, and pray for faith. The circuit preacher said, If you have a desire to flee from the wrath to come, you may. He answered, 'This is my desire. So they went down on to the bench, both the preacher and the eunuch, and he prayed for him. And when they came up "*from*" the bench, the eunuch "had Holy Ghost religion."

This is no misrepresentation of Methodism; it is Methodism as it is, and Mr. Terrell will not say that I slander them; for, from him, from what I have heard him say, and seen him do, I could have learned it all,

if I had not known it before. Now is it not strange, that a man who advocates such things and practices such things, can stand up here and say that the apostles taught positive falsehoods, because one passage says, "*Now* is the time?" The apostle was talking about the obedience of the brethren, and says, "*Now* is the time," which means no more than that you should obey to-day, and not put off till to-morrow what you should do to-day.

His second objection was, that if a woman is sick, and too sick to be baptized before she dies, she must be damned, if baptism is essential to pardon. Upon this I remark,—

1. That if she understood her duty, and wilfully refused to do the will of God till it was too late, it is her *own fault*, and not the fault of the Bible, if she is damned.

2. If she never understood her duty, and never had an opportunity of obeying the Lord, he will not require it of her; for he requires nothing that is impossible. For example: Paul preached "to make all men see"; but a man who is *born blind* is not required to see, for it is impossible for him to see. God says, "This is my Son; *hear* you him"; but a man who is *deaf* from his birth is not required to *hear*, for he can not do it. The Lord requires all men to confess with their mouth that Jesus is the Christ; but a man who is a *mute* is not required to confess with his mouth. John Wesley, the father of Methodism, in answer to a similar objection upon this same subject, said [and so say I], "Indeed, where it [baptism] can not be had, the case is different; but *extraordinary* cases do not make *void* a *standing rule*" (Doctrinal Tracts, p. 251).

3. It is Mr. Terrell, and not I, who teaches that baptism is essential to *eternal* salvation. I make it essential to the present salvation from sin only; but Mr. Terrell and his party make it essential to eternal salvation in the world to come. Did I not prove that Mr. Terrell and his party believed "that unbaptized infants are out of the church, without any provision for their eternal well-being?" Did I not prove that they believed them to be "children of *wrath*, and liable to *eternal damnation*?" Now, hear what they teach in reference to adults. "Baptism doth now save us, if we live answerable thereto; if we repent, believe, and obey the gospel: supposing this, as it admits us into the church here [now, mark], *so into glory hereafter*" (Doctrinal Tracts, p. 249). That is the doctrine his "sick woman" opposes. We have to meet such objections to the truth from infidels and Universalists, as well as from Methodists. Such objections are the offspring of infidelity, and the *brats* of unbelief, and are resorted to only in the absence of something better to say. Mr. Terrell had forgotten that he is the advocate of sprinkling, when he made this objection; for he certainly did not intend to say that this woman was too sick to have a few drops of water sprinkled upon her. Truth will out.

But, his crowning objection was, that my doctrine is *Catholicism*. I was pleased to hear this objection, because it gives me an opportunity of showing you whose doctrine is Catholicism, which I will now do. I hold in my right hand Catholicism, and in my left Methodism. Hear their "*ceremonies* used in the baptismal services," and you can see whether Methodism and Catholicism are not clearly related on this subject.

The questions to the person to be baptized are the following:

CATHOLIC.—“Dost thou renounce the devil and all his works, all his angels, and all his service, and his pomps?” *Answer*—“I do renounce.”

METHODIST.—“Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same?” *Answer*—“I renounce them all.”

CATHOLIC.—“Dost thou believe in God the Father Almighty, the *Creator* of heaven and earth? Dost thou believe in Jesus Christ his only Son and Lord?” *Answer*—“I do believe.”

METHODIST.—“Dost thou believe in God the Father Almighty, *Maker* of heaven and earth? and in Jesus Christ his only begotten Son and Lord?” *Answer*—“All this I steadfastly believe.”

CATHOLIC.—“Dost thou believe in the Holy Ghost, the *holy Catholic Church*, the communion of saints, the remission of sins, the resurrection of the body and *life eternal*?” *Answer*—“I do believe.”

METHODIST.—“Dost thou believe in the Holy Ghost, the *holy Catholic Church*, the communion of saints, the remission of sins, the resurrection of the body, and *everlasting life* after death?” *Answer*—“All this I steadfastly believe.”

CATHOLIC.—Do you desire to be baptized?” *Answer*—“I do desire it” (Hinton’s History of Baptism, pp. 187 and 319).

METHODIST.—“Wilt thou be baptized *into this faith*?” *Answer*—“This is my desire” (Discipline, p. 110).

Here is Catholicism as large as life; and here we see that the Methodist creed is not all new, but that

they have *copied into* theirs the very articles, questions and answers, language, ideas, and all of the Catholic creed; and then forced them upon the world under the imposing name of Methodism. Truly was it said by a Methodist: "Ours is a fluctuating world. Its fashions pass away, and the opinions of communities and of men so frequently change, that *old things* sometimes become *new*." But Methodism is Catholicism in many other respects. It is known to all now present, I suppose, that the Catholic creed requires all the subjects of that party to observe, as a day of *fasting*, every *Friday* in the year. Now, hear the creed of "our church" upon the duty of members: "To observe as days of *fasting*, or abstinence, ALL FRIDAYS in the year" (p. 89).

Why do they select Friday as the day on which to fast? Because the mother of "*our church*" did so. It is known, also, that a Catholic priest is required to see the *men* and *women* of his church separately, and hear their confessions. A Methodist circuit-rider is required "to meet the men and women *apart*, once a quarter" (Discipline, p. 43). In obedience to this, we frequently see Methodist preachers visiting around while the men are from home on business, "to see the *men* and *women apart*." It is well known that the keystone of the great *Arch* of Catholicism is, that the Pope and his *tribe* are the *successors* of the apostles. Methodist preachers also claim to be their successors. (See Doctrinal Tracts, p. 251). Yes; every circuit-rider, if he has only three ideas above a *brick-bat*, and hardly sense enough to *peddle blackberries*, claims to be a successor of the apostles; and, with all the spiritual pride of a Roman priest, arrogantly and unblushingly tells the world

that baptism is *not valid* unless it is administered by *one* of their "*holy order*." How can a man have the audacity to stand up here and tell you that my doctrine is Catholicism, when it is known that the furniture of his sanctuary, and the articles of his creed, are right from Rome? When this daughter of Rome married, and set up for herself, her mother furnished her with her ideas, her language, her doctrine, and her religion; and although she does not equal her mother in arrogance and unblushing impudence, she equals in *audacity* any other daughter her mother ever had. I deny that Catholics believe, as I do, that *faith*, *repentance* and a *change of heart* are *prerequisites* to baptism. I deny that they ever taught baptism for the remission of the sins of a penitent believer *only*. It is a slander upon the truth, only equaled by his slander upon the sentiments of Bro. Campbell, to which I next invite your attention. He represents Bro. Campbell as believing that the blood of Christ has no *power* but what is in the water; and by quoting one or two sentences *only*, makes him say precisely the opposite of what he does say. In the paragraph to which Mr. Terrell alluded, Bro. Campbell is commenting upon two verses: "Be baptized, and *wash* away thy sins;" and, "They *washed* their robes, and made them *white* in the *blood* of the Lamb." He says, "Here are two things equally incomprehensible: to *wash* garments *white in blood*, and to *wash away sins in water*. [Now, mark.] An *efficacy* is ascribed to water which IT DOES NOT POSSESS, and, as certainly, an efficacy is ascribed to blood which *it does not possess*. If blood can *whiten* or cleanse garments, certainly water can *wash away sins*. There is,

then, a transferring [in the sacred style] of the efficacy of blood to water, and a transferring of the efficacy of water to blood. This is a plain solution of the whole matter. God has transferred, in some way, the *whitening efficacy* or cleansing power of water to blood, and the absolving or *pardoning power of blood* to water" (Campbell System, p. 215).

Now, does it require more than an ounce of common discernment and common *honesty* to see that, so far from Bro. Campbell teaching that water now possesses all the pardoning power of the blood of Christ, he teaches that, when water is said to "*wash away sins*," "an efficacy is *ascribed to water* which it *does not possess*?" When he says "the pardoning power of the blood of Christ is transferred to water," his meaning is that, in the style of the New Testament writers, blood is said to *do* what water alone can *do*, viz., *wash a thing* WHITE; and water is said to *do* what blood *alone can do*, viz., *wash away sins*. I really supposed that, from the merited lashing Mr. Terrell received from me a few months ago at this place for this contemptible and stupid slander, he would not have the boldness to reiterate the same thing again in my presence. This is the first perversion I ever heard from Mr. Terrell (but not the last), and this slander upon the sentiments of Bro. Campbell is one of the principal things that brought about this discussion. But of this again.

MR. PRITCHARD'S FOURTH ADDRESS.

Gentlemen Moderators:

As Mr. Terrell has agreed, for the accommodation of the Moderators, to occupy but *four* hours in the discussion of his proposition to-morrow, I have agreed,

for his accommodation, to occupy but four hours to-day. This, then, is my last speech.

I have offered *seven* separate and distinct arguments in support of my position; to but one of them all has the gentleman, who is falsely called my opponent, alluded, and to none of them has he made any reply; and, of course, can not now, for they were all introduced before my last speech. They must go to the world unanswered and unreplyed to. I will now add another to these seven, which shall be drawn not from the Bible, but from Mr. Terrell and his party. I will now prove, by Mr. Terrell himself, that he does not believe faith is the *only* condition of pardon, and that my proposition is true. I called upon Mr. Terrell some time ago, as you all remember, to tell what the word *condition* means, and what he means by faith being the only condition of pardon. He told you that condition means principle, and that by faith being the *only* condition, he meant that it was the only principle of pardon. Well, I suppose if my learned friend should speak of a man's religious *principles*, he would mean by that language his religious *conditions*; and if he should speak of a man being in a *bad condition*, he would mean that he is in a *bad principle*. What a learned man Mr. Terrell must be! Well may he be called the champion of Indiana. I did not ask what condition always means, but what does it mean in a contract or covenant? What does it mean in the gospel covenant? It never did, nor ever can, mean principle. It sometimes denotes the *state* of men and things, but never their principles. In a contract or covenant it means to pay or return an equivalent. Crabb says: "Condition respects any point that is

admitted as a ground of obligation or engagement: it is used for the general transactions of men, in which they reciprocally bind themselves to return certain equivalents" (Synonyms, p. 335).

I now assert that Mr. Terrell does not believe that faith is the condition of pardon, to say nothing of its being the "only condition." Do you believe, sir, that our faith returns to God an equivalent for *pardon*? Do you, sir, believe that our faith benefits God as much as pardon benefits us? If not, then you do not believe your own assertion. That you do not believe it, I will now prove by you. You remember the discourse you delivered at this place against the "smaller fry of Campbellism," I suppose. I heard it, and so did more than fifty others who are now present. Now, sir, did you not then say that we are bought with a price, with the *blood* of Jesus Christ? Did you not say that Mr. Campbell agreed with you that an equivalent for pardon was returned to God by the blood of Christ? Did you not say that "these are my sentiments, and these are the sentiments of Mr. Campbell?" Did you not then turn to me, and, without knowing my sentiments, say, "You would better set Mr. Campbell right, before you attempt to set us right?" Now, sir, permit me to tell you that I believe, with all my heart, that the blood of Christ is the condition, and the *only* condition, of pardon; for it is that, and that only, which purchases our pardon. It is the *price* of our redemption. I believe what you then preached, and although your discourse was designed to slander me, you dare not now say that you believe it yourself. If you believe that we are redeemed from our sins by the blood of Christ paying

an equivalent for our pardon, you do not believe that faith is the condition, that faith returns an equivalent for pardon. My Bible teaches me that the blood of Christ is the condition of pardon; *grace* the *principle* upon which we are pardoned; and faith, repentance and baptism the means through which we receive and enjoy pardon. Neither faith, repentance nor baptism is the condition. They are the means, not the condition of pardon. Now, I ask if Mr. Terrell has not said again and again to-day that repentance and baptism are "means of grace" and "means of pardon?" They are not the condition, but the *means*, he says, and so say I, and so says every man who understands his Bible. He tells us that they are the means of pardon, and yet, that they are not essential to pardon. Are not the means ordained of God essential to the end? If God has ordained that through faith, repentance and baptism as the means, we shall receive pardon, I ask if we can receive pardon without using the means? Mr. Terrell seems to think we can. Well may your Discipline say, "We Methodists are enthusiasts; looking after the *end*, without using the *means*" (p. 60).

If baptism is a means of pardon, it is essential to pardon. This is my eighth argument, and it is a good one, too, for Mr. Terrell says it is true.

I must now review the ground over which we have traveled, and show you some of the beauties of Mr. Terrell. He commenced this morning by telling you that he appeared before you with feelings of solemnity; and in a little while after this he was talking about "ponds," "horse-ponds," "brick-ponds," "mud-holes," and "meat-troughs." He is a *solemn*

child, truly! May the good Lord save me from such solemnity. His vulgar and contemptible remarks upon the meat-trough and horse-pond deserve not to be noticed.

I stated in my first speech that he who wilfully refuses to be baptized, will be damned. Mr. Terrell noticed this by saying, "I agree with Mr. Pritchard, that he who wilfully disobeys the gospel, will be damned." Now, in this he admits that baptism is a part of the gospel of Christ; for how can a man who wilfully refuses to be baptized, wilfully disobey the gospel, if baptism is not a part of the gospel? A little after this he boasted that his gospel was a universal gospel; that it brought good news to men without baptism, for it had no baptism in it. Now look at this: He who wilfully refuses to be baptized, wilfully disobeys the gospel of Christ; but the gospel which Mr. Terrell preaches comes to men without baptism, for it has no baptism in it. If it is true, as he says, that baptism is a part of the gospel of Christ, and also true, as he says, that his gospel has no baptism in it, does it not follow that his gospel is not the gospel of Christ, but another gospel? "If any man," said Paul, "preach any other gospel unto you, let him be *accursed*."

While speaking upon the words of Peter, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins," he said: "Let Mr. Pritchard show where one of the prophets ever said that the people should be baptized." When he said this, he had certainly forgotten that he said, while discussing the action of baptism, that the Jews learned of the prophets that

the Christ was to baptize; and, therefore, they said to John the Baptist, "Why do you baptize, if you be not the Christ?" While debating that proposition he saw as clearly as he ever saw anything, that the prophets did teach that men were to be baptized; but now he has discovered, and it is equally as clear, that the prophets did *not* teach that any one should be baptized, and calls upon me to show that they did. I suppose he thinks that he is a very poor man who can not blow hot and cold out of the same mouth.

Baptism can not be for remission of sins, he says, for a man might get his back broken, and could not be baptized. Shall I make a simpleton of myself to notice this? As well he might say, hearing can not be essential to faith, for there are some who can not hear. Reading can not be essential to knowledge, for some have lost their eyes, and can not read. "To visit the fatherless and widows in their affliction" can not be "pure and undefiled religion," for a man might get his back broken, and could not visit them.

New Lights, he says, deny the *divinity* of Christ, and they are clearly related to us. They do not, nor ever did, deny the divinity of Christ; it is a slander upon that people. But why does he say they are clearly related to us? Is it because we deny the divinity of Christ? Mr. Terrell dare not say we do. Is it because they bawl and rave like mad-men in their meetings, just as Methodists do? Is it because they have a mourner's bench, and more confidence in their feelings and dreams, than they have in the Word of God, just as Methodists have? Is it because they are believers in all kinds of abstract spiritual operations, just as Methodists are? Are these the reasons?

If not, why do you say they are clearly related to us? Many of them are with us now; but they were not with us till they abandoned the unscriptural absurdities of Methodism.

Mr. Terrell complained that I did not quote the whole of the ninth article in their Discipline. Well, the reason is, the worthless thing contradicts itself. The first part of it says, "We are accounted righteous before God *only* for the merit of Jesus Christ," and the second part says: "Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort." Now, if it is by faith *only*, the merit of Christ has nothing to do with it; and if it is by the merit of Christ only, faith has nothing to do with it. Better take part than the whole, for both parts can not be true. Which does Mr. Terrell believe? He can not believe them both.

As Mr. Terrell has repeatedly asserted that all the churches are with him, I will now show you that his own is against him, and that Mr. Terrell is against himself. In answer to the question, "What are the benefits we receive by baptism?" I find the following in "Doctrinal Tracts":

1. "The first of these is the washing away the guilt of original sin by the application of the merits of Christ's death" (p. 246).

Here we see that it is *in* baptism that the merits of Christ's death are applied to us. Can a man be pardoned without the *merits* of Christ's death being applied to him?

2. "By baptism we enter into covenant with God; into that everlasting covenant which he hath commanded forever" (p. 247).

Here we are taught that it is by baptism that we enter into the everlasting covenant; so without baptism we are out of the covenant of promise. Can a man who is an alien to the commonwealth of Israel, and a stranger to the covenants of promise, having no hope, and without God in the world, be a pardoned man? If it is by baptism that we enter into the covenant, is it not essential to pardon to be in the covenant? Mr. Terrell would seem to think that a man can be pardoned as well out of the covenant as in it.

3. "By baptism we are admitted into the church, and consequently made members of Christ, its head" (p. 248).

By baptism we are admitted into the church, and by it we are made members of Christ; so, of course, without baptism we are not in the church, and without it we are not members of Christ. Can a man be pardoned who is out of Christ, and not a member of Christ? Yes, we are told by Methodists, by the General Conference of the party, that by baptism we are made members of Christ; and yet, Mr. Terrell says baptism is not essential to pardon! There must be as much difference between his gospel and the gospel of the General Conference as there is between his gospel and the gospel of Christ. But, notwithstanding that Mr. Terrell denied on yesterday this item of his party's creed, and is doubtless prepared to do the same thing to-day, I am prepared to prove, by his own writing, that he believes what he then denied.

(Here Mr. Terrell said: "Will you please to read it, sir?")

Mr. Pritchard—I will, sir, that this audience may see that you have not advocated in this discussion

what you told me, before the discussion, you solemnly believed. In your third letter to me you say: "My third proposition presents the true issue and nothing else. There is no issue between us whether repentance and faith be necessary to pardon. Nor is there any as to baptism being appointed for a visible *induction into the church of God*. But there is an issue whether it, *alone*, be the converting act. In other words, whether it be essential to our formal forgiveness—to our pardon—and this is the issue presented in my proposition."

Now, did not Mr. Terrell on yesterday solemnly declare before heaven and earth that he did not baptize persons into, but because they were in, the church? Did he not deny that he believed that we are inducted *into* the church of God by baptism? You all know he did. Now, here he says that there is no issue as to baptism being appointed for induction into the church of God. He believed, in our correspondence, as I do, that by baptism we are inducted into the church, but now he says he does not believe it. I told you that Mr. Terrell was against himself. But he says, also, "there is no issue between us whether faith and repentance be necessary to pardon," yet this is the very issue he has been making all day. He has not dared to debate the issue that he made himself, viz., "that baptism is essential to our formal forgiveness;" but has been trying to prove all day that faith is necessary to pardon; the very thing that he said was not the issue. Well, it is the best he can do. I know that he can not, and dare not, debate the issue agreed upon. But we must hear the other benefits, as credited to baptism by the General Conference:

4. "By baptism we, who were by nature children of wrath, are made the children of God" (p. 248). "By water, then, as a *means*, the water of baptism, we are regenerated or born again; whence it is also called by the apostle, 'The washing of regeneration.' Our church, therefore, ascribes no greater virtue to baptism than Christ himself has done" (p. 249).

If we are "made the children of God" by baptism, is it not essential to pardon? If it is true that "we are regenerated or born again" by "the *water* of baptism," does it not follow that it is essential to pardon? But again:

5. "In consequence of our being made children of God [by baptism] we are heirs of the kingdom of heaven." "Herein [in baptism] we receive a title to, and earnest of, a kingdom which can not be moved. Baptism doth *now save us*" (p. 249).

If we are made the children of God, and the heirs of the kingdom of heaven by baptism, is it not essential to our pardon? If in baptism we receive a title to, and earnest of, the kingdom, is it not essential? How can baptism now save us, if it does not save us from sin, and if it is not essential to pardon? I have only time to make one more quotation, among the hundreds that I might make, from the writings of Methodists: "Be baptized, and wash away thy sins. Baptism, administered to real penitents, is both a means and a seal of pardon. Nor did God ordinarily, in the primitive church, bestow this on any, unless through this means" (Wesley's Note on Acts xxii. 16).

I agree with Mr. Wesley that baptism is a means of pardon, but not that it is a *seal*, for the apostle says, "After that you believed, you were sealed by the

Holy Spirit of promise." You may tell me that what I have now read from the writings of Methodists, upon the design of baptism, does not agree with what I read, showing that we are justified by faith alone, without anything else. Well, I know it does not; but I am not responsible for their inconsistencies, nor for their contradictions. They are singular teachers. When they speak on faith, it is all faith, and nothing else; but when they get on to baptism, it is everything; it brings "us into the church here," and takes us to "glory hereafter."

I must now notice again what Mr. Terrell said about Bro. Campbell believing that all the pardoning power of the blood of Christ is in the water. "To the sacrifice of Christ," says Bro. Campbell, "we always look for the basis of our pardon; to his blood that cleanses from all sin, for justification and personal acceptance; and to his Word we look for counsel and instruction in Christian piety and righteousness. We are as dependent upon his Word for light, as we are upon *his blood for pardon*" (Christian System, p. 50).

Again: "But a new age having come, and Christ having, by a more perfect sacrifice, opened the way into the true holy place, has laid the foundation for perfecting the conscience by a real and full remission of sins, which, by the *virtue of his blood*, terminates not upon the flesh, but upon the conscience of the sinner" (p. 334).

Once more: "You can see your sins washed away *in the blood* that was shed on Mount Calvary. . . . You can feel, and say with all assurance, that the blood of Jesus Christ now cleanses you from all sin" (p. 335).

These quotations from the Christian System, the very book from which Mr. Terrell pretended to quote, show that what he said of the sentiments of Bro. Campbell is a slander upon that great and good man. If Mr. Terrell is either a gentleman or a Christian, he certainly will, when convinced of his wrong, take back what he has said. If he does not, this community will know what estimate to put upon his statements hereafter.

I will now call your attentions to the phrase, "*the faith*," as it is used by the Holy Spirit. "The faith" does not always mean the simple belief of mankind, but we find included in the phrase, Christianity in all its parts. For example, we are said to "*obey the faith*" (Rom. i. 5, and xvi. 26). We are said to "*hear the faith*" (Gal. iii. 2, 5). Now, to obey the faith is to obey the gospel, and to hear the faith, is to hear the gospel. We are commanded to "*contend earnestly for the faith* which was once delivered to the saints" (Jude 3). Now, who does not see that, to contend for the faith, is to contend for Christianity in all its parts, the facts, commandments and promises? Paul is said to "*preach the faith* which he once destroyed" (Gal. i. 23). Paul, in preaching *the faith*, preached Christ, and him crucified (I. Cor. ii. 3). He preached that the people should "repent and turn to God, and *do* works meet for repentance" (Acts xxvi. 20). So "the faith" which Paul preached was Christ, and obedience to Christ. From these passages we learn that, when we are said to be saved or justified through the faith, it is not by simple belief, as Mr. Terrell thinks, but by the gospel, without the law of Moses. I next call your attentions to the phrase,

“*by faith.*” Mr. Terrell has reasoned all day as if he thought the phrase, *by faith*, excluded all action, all obedience, from our justification. Let us see if it means faith alone, or faith by itself. “By faith Abel offered unto God a more excellent sacrifice than Cain” (Heb. xi. 4). Did he offer the sacrifice by faith alone, without any action? or was it by faith, carried out into practice, as the Lord commanded?

“By faith Noah, being warned by God, *moved* with fear, prepared an ark to the saving of his house” (Heb. xi. 7). Did faith alone prepare an ark to the saving of his house? Did faith do all, and Noah nothing, to the ark? It was not by faith alone, but by faith in what God said, and obedience to what he commanded, that the ark was prepared. Moses says: “Thus *did* Noah as the Lord commanded him.” The ark was prepared, not by faith alone, but by the *acts* of faith; so we are not justified by faith alone, but by confidence in the Lord, and submission to his authority, by the *acts* of faith. Read all of the eleventh chapter of Hebrews, and first try by faith alone, and then try by faith carried *out into practice*, and you can soon see which agrees with common sense. I have yet one chapter on faith alone that I have reserved for a *treat* to Mr. Terrell. I mean the second chapter of James. James disposes of all the advocates of faith alone, and shows them to be *vain* men, and perverters of the Word of God. He says: “What *doth it* profit, my brethren, though a man say he has faith, and have not works? *can faith save him?*” Yes, indeed, says Mr. Terrell, it can save him; for we are justified by faith alone. The apostle asks again: “If a brother or a sister be naked, and destitute of daily food, and

one of you say unto them, Depart in peace, be warmed and filled, but refuse to give them the things that are needful to the body; *what doth it profit?*" What profit is it to a poor man who comes to you for food and clothes, to say to him, Go in peace, I will not give you the things that are needful to the body? We all know that it would profit him nothing at all. "*Even so faith,*" says James. But *even* with what? Why, *even* with saying to a poor brother, Depart in peace, I will not give you anything. "*Even so faith, if it hath not works, is dead, being alone.*" Here is the faith of Mr. Terrell—the faith about which he has been talking all day, and it is just *even* with saying to a poor man, Depart in peace, I will not give you anything that is "*needful to the body.*"

In debating with just such an opponent as I have to-day, James said to him: "Thou believest that there is one God; thou doest well: the *devils* also believe, and tremble." Here we see that the devils in hell have everything that Mr. Terrell says is essential to being a Methodist. If faith *alone* makes a man a Methodist, why may not it make the devils Methodists, also? If his faith alone is the truth of God, the devils are good, sound, *orthodox* Methodists now; for they have done all that is essential to Methodism to make men Methodists. Well might James have said to his faith alone friend, "Wilt thou *know*, O VAIN MAN, that faith without works is dead?" He calls the advocate of faith alone a *vain man*; and a *vain man* he must be, to make the creatures of God do nothing more to become Christians than the devils in hell have done. I have only time to mention one point more. The Discipline of "*our church*" says: "Wherefore, that

we are justified by faith *only*, is a most *wholesome* doctrine, and very full of comfort." James says: "You see then how that by works a man is justified, and *not by faith ONLY.*" The Discipline says we are justified by faith *only*, and James says we are *not* justified by *faith only*. Which shall we believe, the Spirit of God or the Methodist creed? I will conclude in the language of James: "For as the body without the spirit is dead, so faith without works is dead also." Faith without works is like a body without a spirit; and of no more use. I thank you all for your attention.

PROPOSITION IV.

"The Holy Ghost Bears an Immediate, Direct and Personal Testimony to the Believer in Christ of His Pardon."
Mr. Terrell Affirms.

MR. PRITCHARD'S FIRST REPLY.

Gentlemen Moderators :

This is the last day of our discussion, and as Mr. Terrell has thought it best, from some cause unknown to me, for him to occupy but *three hours* to-day in the discussion of this proposition, we shall have to advance into the merits of the question at once. There are some things in the speech of Mr. Terrell this morning which are to me exceedingly mysterious, and which I can not understand. He speaks as if he did not understand the issue which he has made himself. Instead of proving, as he is solemnly bound by his proposition to do, that the Spirit of God makes a *new*, a *direct* and IMMEDIATE REVELATION, *distinct from the Bible*, he has been proving what no one who believes the gospel denies, viz., that the children of God *receive* the Spirit. That the audience may see what the issue is, and that Mr. Terrell has not been debating the issue, I wish to know of him if the real issue between us is, that Methodists believe that Christians receive the Spirit, and we deny it? (Turning to Mr. Terrell, Mr. Pritchard said :) Do you, sir, *know* that we, as a community, deny the truth of what Paul says, that "Because ye are sons, God has sent forth the Spirit of his Son into your hearts?" or, that we are sealed by the Spirit after we believe?

(*Mr. Terrell*—"I will answer you, sir, when I speak again.")

Mr. Pritchard—As I wish this point settled *now*, I wish an answer *now*.

(*Mr. Terrell*—"Repeat your question, sir.")

Mr. Pritchard—Do you *know* that we, as a community, deny the truth of what Paul says, that "Because ye are sons, God has sent forth the Spirit of his Son into your hearts?" or, that Christians are sealed by the Holy Spirit of promise?

(*Mr. Terrell*—"I don't know that you do; I never heard you do it.")

Mr. Pritchard—The gentleman knows very well we do not, and he dare not say that we do. What, then, I ask, had his speech this morning to do with the proposition, more than it had with any other subject of which a man might think? He has been laboring to prove a proposition as wide as the breadth of heaven from the subject before us. That Christians receive the Spirit, I believe as firmly as any man now living; but that it brings a *new* revelation, right from heaven, to every believer, and that, too, without any *medium*, I do not believe.

But I have another question for Mr. Terrell to answer. Is it not the faith of your party, and do not you believe that the Spirit of God operates either with or without faith, and that God sends the Spirit of his Son into the heart of an *infidel* to make him a son of God?

(*Mr. Terrell*—"We believe that, sir; that is the faith of the Methodist Church.")

Mr. Pritchard—That will do, sir. Now that Mr. Terrell and his party do not believe one of his proof

texts, I am prepared to prove by him. He admits that we believe, that "*because you are sons*, God has sent forth the Spirit of his Son into your hearts." Yes, *because you are sons*, and not to make you sons, he says we believe. But, how is it with him? Why, he and his brethren believe, he says, that it is not "*because you are sons*," as Paul says, and as we believe, but to *make infidels the sons* of God, that God sends forth his Spirit. Yes, God sends the *naked* Spirit of his Son into the heart of an infidel to *make* him the son of God. Now, if he believes that the Spirit of God is sent into the heart of a man *to make* him a son of God, he does not believe that it is sent into his heart *because* he is a son; and if he believes that it is "*because you are sons*" the Spirit is sent forth, as he says, we believe he does not believe the faith of his party, that it is to *make* you sons. He must say that the Bible is right, and, consequently, that we are right and Methodism wrong; or that he and his party are right, and the Bible wrong. He can not believe the creed of his party and the Bible both right, for they flatly contradict each other.

But how is it with the first chapter of Ephesians? Does he believe that we are sealed with the Holy Spirit? Did he not affirm, while debating the question of infant baptism, that we are "*sealed by water baptism*?" Did I not then quote this very passage to prove that his Methodism was wrong? Did I not then tell you to remember this, for I would have use for it on the last proposition? Now, if Mr. Terrell believes what he solemnly affirmed then he did believe, viz., that we are sealed by baptism, he does not believe that we are "*sealed with the Holy Spirit of promise*," as

Paul teaches in Ephesians i. 13. If he believes that we are sealed with baptism, as he told us he did, he does not believe, as he says we do, that we are sealed with the Spirit; and if he believes that we are sealed with the Spirit, he does not, and can not, believe that we are sealed with baptism. He can give up what he said on infant baptism, and confess the Bible true; or he can deny that the Bible is true, and hold on to his baptism seal. Which will he do?

Having shown that Mr. Terrell does not, and can not, while he remains a Methodist, believe the very passages which he quoted to prove his proposition, I will proceed to show you what the issue is. His proposition reads: "The Spirit of God bears a *direct, immediate and personal testimony* to the believer in Christ of his pardon."

Direct testimony from heaven means testimony which comes straight down from God. The New Testament, which has come to us through Christ and the apostles, has nothing to do with it. Immediate testimony, means testimony which is given without any *medium*. If the Spirit speaks to the believer directly, the testimony is not immediate, but *through the medium of words*. Consequently, Christ and the apostles have nothing to do with that; for it is wholly independent of them. Well may the advocates of immediate revelations say that some things which Christ and the apostles taught are not true, for they *feel* them to be false in their souls. Personal testimony means testimony which is the exclusive property of the person who receives it. It is his *own*, and given for his special benefit. It is given to him, but to no one else. If it comes from God, or the Spirit of God, it is something

revealed to him that is not revealed to any one else. It is then a *new* revelation, distinct from the Bible, and independent of it. Such highly favored ones can fly away to heaven, and no thanks to Christ and the apostles for the New Testament.

That Mr. Terrell is a believer in the *new* and *immediate* revelation of which I now speak, I will prove by a proposition which he offered to affirm in a discussion with Bro. Wright, and which I find published by Mr. Terrell in the *Greensburg Repository*. Hear it: "The evidence which a Christian has of his pardon is an IMMEDIATE REVELATION IN HIS HEART, *made by the Holy Spirit.*"

Mr. Terrell is, then, a believer in *immediate revelations*, distinct from the Bible, and wholly independent of it. This is just what he is to prove to-day. *Shakers* and *Quakers* are not greater believers in immediate revelations than Mr. Terrell; and they have equally as much respect for the Word of God as Mr. Terrell and his party have. They are all crazy on this point.

But here is the word "*testimony*," what does it mean? I will let Crabb define it. He says: "*Testimony* is a species of evidence by *means of witnesses*, from *testis*, a witness. Testimony is properly PAROL evidence. Testimony is that which is offered or given by persons or things *personified* in *proof* of anything; evidence is said to *arise from testimony*, when we depend upon the credit and relation of others for the truth or falsehood of anything" (Synonyms, p. 444).

"Evidence," he says, "arises from testimony;" so evidence and testimony are not the same, but stand related to each other as *cause* and *effect*. A witness, who bears testimony in court, makes the thing about

which he testifies evident to the court. Testimony is designed to make things evident; but a thing that is evident or self-evident, needs not testimony to make it so. Hence, we say a thing is evident of itself, and needs not proof. "*Testimony*," says Crabb, "*is properly PAROL evidence.*" Mark that! Now, "*parol*" means ORAL, *or by word of mouth.*" If testimony is properly *parol*, or by the word of mouth, then there never was, nor never can be, such a thing as testimony *without words*, and without some mouth through which the words were spoken. As testimony is *always* given by the word of mouth, and as Mr. Terrell affirms that the Spirit of God *bears* an *immediate* testimony, he is guilty of the *folly* of affirming that the Spirit of God bears testimony *without any medium*, but *through the MEDIUM OF WORDS*. My first argument against his proposition is, that there never was, nor ever can be, such a thing as *immediate* testimony, for testimony is *always* given *orally*, or by the word of mouth—*through the medium of words*—and *immediate* means *without a medium*. Testimony may be written after it is spoken, but it is never given without words.

Now I must examine some of Mr. Terrell's proof of his immediate testimony. His first was (I suppose he intended it as proof, for I saw no use he made of it) that he triumphantly found on yesterday that we are justified by faith only. Mr. Terrell said it was by faith only, and the Bible says, "We are *not* justified by faith only." I suppose the gentleman means that he triumphantly proved that the Bible does not tell the truth.

His second was that the testimony concerning a fact can not *exist*, till the fact itself exists. This was

designed to show that the Bible is not, and can not be, any evidence of pardon. But the testimony concerning a fact, he says, can not exist till the fact itself exists. Abraham received testimony from God, that in him the nations of the earth should be blessed, *two thousand years before the fact* of a single soul being blessed *in him* existed. Abraham thought it was testimony, and believed it with all his heart; but he was a poor, stupid creature, for Mr. Terrell says it was not testimony, for the testimony concerning a fact *can not* exist till the fact itself exists. The apostles, in preaching Christ in every part of the world, appealed to the *testimony* of the prophets, which was given from five to fifteen hundred years before the death of Christ, to prove that "Christ *died*, was *buried*, and that he rose again the third day, according to the Scriptures." But, says Mr. Terrell, the apostles were *deceived*; the prophets did not bear testimony to these facts, for the testimony of a fact can not exist till the fact itself exists. But we have no testimony that the *dead* will ever be *raised*, for the dead are not yet raised, and Mr. Terrell says that the testimony concerning a fact can not exist till the fact itself exists. Nor have we any testimony that the saints of God will ever *inherit* the kingdom beyond this vale of tears. They do not yet inherit it, and testimony can not exist till the fact exists, Mr. Terrell says. There have been thousands condemned and hung upon testimony which existed before they were guilty of murder. Existing difficulties, and threatening to murder, have been brought in testimony to condemn the murderer; and by such testimony he has been condemned. How easily he might have escaped the sentence of

condemnation by calling upon Mr. Terrell to plead his cause. He would have told the court that the known difficulties, and all the *threats* of the murderer, were not testimony against him, nor any testimony at all, for testimony can not exist before the fact exists.

But, he asks, how can the Bible be any evidence to *us* that *we* are pardoned? Our *names* are not in the Bible. Wonderful discovery! How does the Bible convince a man that he is a sinner? His name is not in it. How do we know that the Lord commands *us* to repent? Our names are not in his Word. How do we know that there is anything promised to *us* in heaven, earth or hell, in the Bible? Our names are not in the Bible. Will Mr. Terrell tell us in what language his name is written in his *new revelation* that he is contending for?

Just after this he said: "If a child violates the command of its father, it can not know that it is pardoned till its father *says so*. I can say *Amen* to that. So we who violate the commands of God can not know that we are pardoned till God *says so*. *Saying* it is so, is not immediate, Mr. Terrell, but through the medium of words.

He quoted John v. 6: "And it is the Spirit that beareth witness," to prove his proposition. The issue is not whether the Spirit bears witness, for we all believe that, but whether the Spirit bears *immediate* testimony to every believer? whether it makes a new revelation distinct from the Bible, and independent of it.

He quoted also II. Cor. v. 6: "Who has given us the earnest of the Spirit?" Now, that passage says not one word about pardon, not one word about his *new revelation*, nor a word about testimony, personal nor

impersonal, direct nor indirect, immediate nor mediate. What, then, has it to do with the discussion?

God has *power* to make a *new* revelation, he says. Yes, and he has power to destroy this world instantly, but will he do it because he has the power? We are not debating about what God can do, or what he can not do, but what he does do. Whether he makes a *new* revelation to every believer or not.

The evidence of a sinner's pardon is not furnished in the Bible, he says. We will see how this is before we are done with this proposition. Before showing you what the testimony is by which we know we are pardoned, I must bring before you a specimen of the new revelations of Mr. Terrell, and the manner in which they are received. I find one to my hand in *Wesley's Journal* for May, 1759. Hear it: "At eleven I preached at Bearfield to about three thousand on the spirit of nature, of bondage, and of adoption. Returning in the evening, I was exceedingly pressed to go back to a young woman in Kingswood. [The fact I nakedly relate, and leave every man to his own judgment of it.] I went. She was nineteen or twenty years old, but it seems could not write or read. [A first-rate subject for the delusion.] I found her on the bed, two or three persons holding her. It was a terrible sight. Anguish, horror and despair, above all description, appeared in her pale face. The thousand distortions of her whole body showed how the *dogs* of hell were gnawing her heart. She screamed out as soon as words could find their way, 'I am damned; I am damned. Lost forever. Six days ago you might have helped me, but it is past; I am the devil's now. I have given myself to him. His I am.

Him I must serve. With him I must go to hell. I will be his. I will serve him. I will go with him to hell. I can not be saved. I will not be saved. I must, I will, I will be damned.' She then began praying to the devil. [Remember, the Spirit of the Lord is supposed to make her say and do all these things.] She then fixed her eyes on the corner of the ceiling, and said, 'There he is; aye, there he is; come, good devil, come. Take me away. You said you would *dash my brains out*; come, do it quickly. I am yours, I am yours. I will be yours. Come, just now. Take me away.'"

Now, after all this foolish and ridiculous talk, which is said to have been caused by the Spirit of the Lord, this woman, who could neither read nor write, is said to have received the *new* revelation, for which Mr. Terrell contends. This case is but a specimen of hundreds given by Wesley and others. And we are called upon to regard such things as more sacred than the Word of God.

(Here Mr. Terrell said: "Please read where she was converted.")

Mr. Pritchard—I will: "We interrupted her by calling upon God again, on which she sunk down as before; and another young lady began to roar out as loud as she had done. My brother now came in, it being about nine o'clock. We continued in prayer till past eleven, when God, in a *moment*, *spoke peace into the soul*; first, of the first tormented, and then of the other. And they both joined in singing praises to him who had *stilled the enemy and the avenger*."

Now, here it is: the Spirit is supposed to lay hold of the woman and make her pray to the devil; say

she is his, that she belongs to him. That she is his, that she must be damned ; can not be saved, but must go to hell with the devil. That he promised to come and dash her brains out, and to pray to him to come and do it quickly. Now, did the Spirit of the Lord, or the excitement of the meeting, make her tell all these falsehoods? Does the Spirit convert men by making them lie? We know it does not. But we are told that the same Spirit which made her tell all these things, which we know to be untrue, revealed to her, a few minutes after, that she was a child of God, and not the devil's at all, as it had told her before. A man who can believe all this, can certainly believe in a new revelation, distinct from the Bible, and independent of it.

(Here the President Moderator said : “ Mr. Pritchard, are your remarks relevant to the subject ? ”)

Mr. Pritchard—They are ; I certainly have a right to examine the very thing Mr. Terrell relies on for his proof of pardon. Such extravagances as these, of which we now speak, can be brought about by any man of common sense, good or bad, if he will only try to do it. Mr. Wesley says that he could always tell who would be the subjects of these strange bodily agitations, by their position in the audience. You generally see them take their seats, fix themselves in one position, and their eyes upon the preacher, and sit in that position till they fall into that singular state. What more does a professor of mesmerism ask to produce the same effects upon any man. All the phenomena of a Methodist conversion can be explained upon the principles of mesmerism. They are not supernatural and spiritual, but purely natural

and animal. We see the same things in some form every day. They are brought about by the great and universal law of nature, that of *equilibrium*. If we see a man laughing, we are almost certain to laugh or smile, even if we do not know what he is laughing at. If we see a person crying, and apparently in great distress, we feel and weep because we see him weeping. The principle is, that persons with whom we associate will, if we do not resist, make us *feel* and *act* as they feel and act. Paul recognized the principle when he said, "Evil communications corrupt good manners"; and we know that associating with good men, will correct bad manners. Whenever any man or set of men, good or bad, get our confidence and love, they will make us feel, think, act and do, just as they do.

(Here the Moderator said again, "Will you tell us in what respect you consider your remark relevant?")

Mr. Pritchard—If I examine the thing on which Mr. Terrell relies for proof, and show that it can be explained upon natural principles, it will follow that it is not a revelation from God.

(*Moderator*—"You are right. You can proceed.")

Who does not know what I now say to be true? Who has not seen, in this country, peaceable men, when two of their neighbors would get into a fight, pull off their coats, and declare that they could whip any man on the ground; and that, too, without any one saying one word to them. Now, if these things be so (and we know them to be so), what, I ask, in all the world, is more *natural* than for men and women, in the times of great and general religious excitement,

hearing the songs, the groans, the prayers and feeling exhortations, and also the shouts and *screams* of the ignorant, and believing them to be the legitimate fruits of religion, to feel like singing, groaning, praying, shouting and screaming, as their associates do? These things, which we see and hear almost every day, are looked upon as the effects of a direct and immediate revelation to the subjects of these bodily agitations.

That they are not from God, but purely animal in their nature, and the legitimate off-spring of excitement, I will now prove. When Wesley was preaching "free grace, and sinner's rights," he prayed to God, "that if it be the truth, to *set* to it his *seal*; and almost before we asked," said he, "God *sealed* the truth by causing one and another and another to *fall*," till the whole audience seemed to be crying for mercy. This was the very thing he willed and labored for.

Whitefield, who was preaching, at the same time, Calvinism in its worst form, prayed, in like manner, for God to set his seal to what he preached, and in an audience of "*twelve thousand*," he says, "some *fainted*; and when they had got a little strength, would *hear* and *faint* again. Others cried out in a manner almost as if they were in the *sharpest agonies* of death. I think I was never myself *filled* with greater power. *Never before did I see a more glorious sight.*"

Now, who can believe that God, by a direct revelation, revealed to Mr. Wesley that what he preached was true, and to Whitefield, that precisely the *opposite* was true? Who does not rather believe that Wesley and Whitefield *made their own seals* for their doctrine

by their enthusiasm, and that God had nothing to do with them?

I must briefly state a few more facts in relation to these things:

1. The subject of the agitations are not among the most *pious* and godly of the parties to which they belong, nor are they generally looked upon by their brethren as the most valuable members of the party. The most hypocritical, generally, have the brightest revelations, and the most marvelous experiences to tell.

2. These bodily agitations have not been confined to the religious, for men of all ranks and of all parties, and of almost all nations and countries, savage and civilized, have been the subjects of them, but only in times of great and general excitement.

Among the Romans, nearly two thousand years ago, in the time of a great political excitement, these things appeared among the nervous of that people; and so general and alarming were they, that the Romans made a law that, when any one in their assemblies should be taken with these bodily and nervous agitations, the assembly should immediately break up and go home till the excitement was over.

3. In the fifteenth and sixteenth centuries these same nervous agitations appeared among the Roman Catholics in Germany and France, and so alarming were they in their effect, that in Germany laws were made against them, and in France many of the subjects of them were put to death, because they were supposed to be possessed of *demons*. The excitement which produced them, I believe, was caused by crowds of them going together to visit the tombs of the departed saints.

4. These agitations have not been *peculiar* to any party, for Romans, pagan and papal, Presbyterians, Methodists, Baptists, Mormons, Quakers and Shakers have all been troubled with them. The Mormons, Methodists and Shakers depend more upon these things to prove that they are of God, than upon anything else. If they prove one right, they prove all right. If they are immediate to one, they are to all. So I think.

MR. PRITCHARD'S SECOND REPLY.

Gentlemen Moderators:

As there was nothing worthy of attention in the last speech of Mr. Terrell, I will commence this where I closed the other. I will notice all he has said in due time. To show you that the bodily agitations which *always* attend Methodist conversions, and which are looked upon by them as *certain tokens* of divine presence, are not caused by the direct and immediate *power* of God, I will present a few more facts in relation to them, in addition to those already before you. My fifth fact is,—

5. That you may send out a man of piety, modesty, and of good sense, who will state his proposition, and bring, in a dry and uninteresting way, argument after argument, as strong as holy writ, to sustain it, and the people who hear his discourses, instead of “fainting, then hear and faint again, then cry out as if they were in the sharpest agonies of death,” will sit and sleep profoundly while he speaks, and will leave the house, saying, “he is the *driest* preacher I ever heard; he do n’t make us *feel* like Bro. B. does.” But if you will send out a man of wickedness and corruption, and

with the *eloquence* of a Maffitt, and one, too, into whose head an argument never entered, he will set an audience on *fire in ten minutes*, and in one hour will produce all the bodily agitations, fainting and falling of *Shakerism*, and will also produce all the screams and yells of a Methodist camp-meeting. Now, I ask every man of common sense if it can be possible that the Spirit of the Lord *forsakes* the good old man of piety and common sense because of his modesty, and *associates* with the corrupt and audacious because of his *eloquence* and impudence, and under his labors produces all the *phenomena* of a Methodist conversion? Who can believe it?

6. My sixth fact is, that these bodily agitations—the strange phenomena of Methodist conversions—have always visited the religious tribes who *encourage* and *seek after them*, but they have never been known to visit a people who *discountenanced* them, nor enter a religious community where they were not welcome. Now, it must be admitted that Presbyterians and others who discountenance them, are as pious, godly and religious as Methodists, Shakers or Mormons who encourage them. Presbyterians, Baptists and others have sometimes been troubled with such men as Edwards, and consequently with these strange phenomena, but still they do not countenance or encourage them.

7. My seventh fact is, that persons who are thrown into this singular state at religious meetings, in the times of great excitement, can be, and *have been*, *restored to a sound mind in two or three minutes* by an experienced *mesmerizer*. Dr. Dodds, in his Lectures, mentions some cases, and pledges himself to

restore any one in *five minutes*. Can feeble man drive the Spirit of God away? We know he can not.

8. My eighth fact is, that this excitement and these nervous and bodily agitations have been known to result in death; but the Spirit of God was never known to *murder* a man, woman or child while trying to convert him or her. In the town of Brownsville, Union County, Indiana, only some sixteen or eighteen miles from this place, a lady *died* in the meeting-house in the presence of hundreds of persons, some of whom are now present, while under the bodily agitations of a Methodist conversion. Her new revelation was a powerful and fatal one. The Methodists who excited her will remember it for some time to come.

9. My ninth fact is, that Methodists do not believe themselves that the work which is among them is the result of a direct and immediate impulse of the Spirit; for they never expect it, and never have it without a powerful *exertion* on their part to bring it about. They give feeling exhortations, tell affecting anecdotes of the conversions and happy deaths of fathers and mothers, call the people to the mourner's bench, hallow glory, sing, shake hands, and make use of all other means of which they can think, lawful and unlawful, to raise the excitement, and bring about their conversions. Now, if they believe it is all the work of the Spirit, why do they make use of such means? If Mr. Terrell should answer that the Spirit will not operate unless they make use of such means, he will give up the question; for that would make the operation through the medium of their exertion, and not immediate, as he affirms. My word for it, if

they will meet and behave themselves decently, as others do, such things will never be seen among them.

10. My tenth fact is, that the Spirit of God is a witness, and bears testimony to a great many things, as well as pardon. It testifies to the world that Jesus is the Christ the Son of God. It testifies to the world that Jesus died, was buried, and raised again. Now, in not one instance of all the instances in which the Spirit has given testimony, can it be shown that the testimony of the Spirit was *immediate*. Its testimony was not in a single instance immediate, but always through the medium of words.

11. My eleventh fact is, that the word of God is always, and at all times, in the heart of every believer; and the man in whose heart the word of God is not, is *not* a believer. "When you received the word of God which you heard of us, you received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (I. Thess. ii. 13). "The *word* is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach" (Rom. x. 8). "Let the word of Christ dwell in you richly in all wisdom" (Col. iii. 16). These passages show that the word of God is always in the heart of every believer, and that it effectually works in them. Now, if these things be so, then it will follow that there can be no work or operation in their hearts without the Word, for the Word is always there, and always working there.

12. My twelfth fact is, that there is not one conversion in all the New Testament of the Methodist stamp. There is no account of the people "fainting; hearing and fainting again." There is no account of

them coming to the mourner's bench, and crying and screaming as if "the dogs of hell were gnawing upon their hearts." There is no account of their falling down by tens and twenties, as if *dead*, and coming out of that state shouting and screaming like madmen. In all the operations of the Spirit among the people in the days of the apostles, there is no account of it producing the disorder and confusion of a Methodist camp-meeting, and other meetings of that party. Now, if Methodists preach Christianity, if their conversions are genuine, and if the Spirit operates among them and produces all the disorder and confusion in their meetings by a direct and immediate impulse, then the apostles did not preach Christianity, their conversions were not genuine, and the Spirit did not operate among them, for no such disorder, shouting, screaming and confusion attended their labors at any place.

13. My thirteenth fact is, that the disorder and confusion so common among Methodists, and which are regarded by them as certain tokens of divine presence, are contrary to, and directly opposed to, the teaching of the Spirit of God in the New Testament. In giving directions to the members of the church how to behave themselves in the house of God, Paul says: "For you may all prophesy [teach] *one by one*, that all may learn, and all may be comforted." Now, while all are permitted to teach in the church, they are not all permitted to scream and yell in perfect confusion, as Methodists do, but are to speak "one by one"—one at a time—"that all may *learn*, and all be comforted." Can it be possible that the Spirit of wisdom and truth is so inconsistent in its

teaching as to tell us in the Bible that we are not to speak in confusion all at once, but are to speak one at a time, "that all may hear, learn, and be comforted," and then go right off to the very people to whom it gave the command, enter into them, and by a direct and irresistible impulse compel them to do precisely the opposite of what it commanded them to do? Who can believe it? If the Bible is right, these things are wrong; and if these things are right, the Bible is wrong; for the author of them is not the author of the Bible. Some of those *paganized* professors of that day told Paul, as some of the same stamp now tell us, that they could not resist the operations of the Spirit. Paul replied: "The spirits of the prophets are subject to the prophets." From this we learn that the operations of the Spirit are always in harmony with our rational nature. Now, if over this yelling, balling, fainting, screaming and all the other disgraceful things of a mourner's bench conversion the people have no control, then the people are subjects of an irresistible influence, and it is not true that the Spirit is subject to the man who possesses it, as Paul says it is. Which shall we believe, the Spirit of God in the Bible, or the spirit of a Methodist camp-meeting? But, Paul adds, "For God is not *the author* of confusion, but of peace, as in all the churches of the saints. Let your women keep silence in the churches: for it is not permitted unto them to speak" (I. Cor. xiv. 33, 34). If God is not the author of confusion, he is not the author of Methodism, of Methodist meetings, nor of Methodist conversions; for they not only confuse all in their meetings, but frequently an entire neighborhood.

How often are Methodists heard, not only in the meeting-house, but going from it to their homes, hallowing "glory," "salvation," "salvation full and free," as loud as they can scream; and that, too, at the hour of midnight, while all peaceable people are in bed. "In the churches of the saints," Paul says, "the women are to keep silence: for they are not permitted to speak;" but under the influence of the spirit of Methodism they do not keep silence, and are permitted to speak, to shout, to scream, to faint and fall prostrate on the floor, rise, shout, faint and fall again. While the young and modest are disgusted at religion, as seen in them, the scoffing infidel is left to make their disgraceful conduct his excuse for treating with contempt the name and authority of Jesus Christ. How can things which are so contrary to everything the Spirit of God has ever taught, be caused by a direct and immediate impulse of the Spirit? What a vast difference there is between the teaching of God's Spirit, and the teaching of the spirit of Methodism. For example: The Spirit of God says, in the New Testament: "Let one speak at a time, that the rest may hear and learn." Methodist spirit: "Let us all pray, all speak, and all shout *at once*," so that no one can hear, and no one can learn. God's Spirit: "The spirit of the prophet is subject to the prophet." Methodist spirit: "The operations of the Spirit are direct and immediate, and the people are so completely under its influences, that they can not help shouting and screaming in the most perfect confusion." God's Spirit: "God is not the author of confusion, but of peace." Methodist spirit: "God is the author of *confusion*, as well as of peace; and

whenever he gives *peace* to the soul, he always does it in the greatest confusion." God's Spirit: "Let your women keep silence in the churches." Methodist spirit: "Let the women all speak in the churches. Let them shout and pray, and we will have the blessing." God's Spirit: "Women are not permitted to speak in the churches." Methodist spirit: "Women are permitted to speak in the church; for the irresistible influences of the Spirit compel them to speak, to shout, and to make the most perfect confusion of all our meetings; and we *know* it is right, for the more confusion we have, the *happier we feel*." God's Spirit: "Let all things be done *decently* and *in order*." Methodist spirit: "As for decency, we care but little about it, and as for *order*, we want none; all we want is the blessing, and a good shout in the camp."

Having shown that the Bible, reason and common sense are against the positions of Mr. Terrell, I have now some *objections* to the doctrine of his proposition to offer. And the first is:

1. That it makes us all depend, not upon the Word of God, but upon our *feelings*—the *blind impulses of our hearts alone*—for the evidence of our pardon. The promises of God are not regarded by the believers in a new and immediate revelation distinct from the Bible. The Bible, and everything else, must be made to bend and *bow to the light within*. Men of all parties *feel* that they are right; for it is impossible for their *feelings to differ from their faith*. Now, if *feeling* is an evidence to one of the truth of his doctrine and the correctness of his positions, it is an evidence to all, of all parties, of the same things. Well might Solomon have said: "He that *trusteth in his own heart is a fool*."

2. The doctrine of an *immediate* revelation *leads* men to disregard the authority of God, and to disobey his commandment. If you tell a Methodist that Jesus says, "He that believeth and is baptized shall be saved," or pardoned of all his sins, he will tell you that he cares nothing about that, for he received pardon without baptism or any other "bodily act." But if you ask him how he knows he was pardoned, he will tell you he knows it by the way he *feels*—that the Holy Ghost has revealed it in his soul. Thus you see that a belief in an immediate revelation sets aside the authority of Jesus Christ, leads men to disobey his commandments, and to trust in their own hearts in preference to his promises. The man of God believes all that God says, obeys all he commands, and trusts in him for all he has promised. He is, then, a happy man. His feelings arise from his faith, and his faith rests not upon his feelings, as do the faith of Methodists, but upon the promises of the Lord. He believes, *feels*, and knows he is pardoned, because the God of heaven, who can not lie, tells him he is; but does not, and can not, think or *imagine* himself pardoned because he *feels* so and so.

3. My third objection is, that belief in an immediate revelation leads men to substitute, defend and obey the doctrines and commandments of men, instead of the commandments of God. If you ask a Methodist what authority he has for the mourner's bench, he will tell you that God has *owned* and blessed it in the conversions of thousands. But how do you know that God has owned and blessed it? Why, he will say, I was pardoned there myself, and I have

seen hundreds pardoned at it just as I was. But how do you know that you or any one else was pardoned at it? Why, I know, because I *feel* it, and because the Holy Ghost has revealed it in my soul. But what authority have you for your class-meeting and your band society? Why, he will say, these are the best meetings in the world. But how do you know that they are the best meetings in the world? Why, I know it, because I have been made *to feel happier* in these meetings than in any other meetings.

Thus you see, my friends, that the mourner's bench, the class-meeting, and the band society are the commandments of Mr. Terrell's immediate revelation. Thus you see that a belief in immediate revelations leads men to substitute, defend, rejoice in, and obey the doctrines and commandments of men instead of the commandments of God, because they make them *feel good*. This immediate revelation teaches a Shaker to sing *ludicrous* songs, *dance*, fall upon his face, *lick the law of Mother Ann off of the floor*, *shake the devil off* and *kick* him out of the door. It teaches a Quaker to behave himself decently, and say nothing till the Spirit moves him. But it teaches a Methodist to come to the mourner's bench, go to his class-meeting, and the meeting of the band, and there to shout, scream and yell like the Indians of the Northwest. We have as much reason to believe the revelations of Quakers and Shakers as we have to believe those of the Methodists.

4. My fourth objection is, that a belief in immediate revelations leads to *infidelity*. It is a notorious fact, that Methodists, Shakers and Quakers *reject* and explain away every part of the Bible which opposes their peculiar notions. That this is true, I will prove

by Mr. Terrell. He does not believe the language of the Lord Jesus: "He that believeth and is baptized, shall be saved." Nor does he believe the language of Peter: "Repent and be baptized every one of you, in the name of Jesus Christ, *for remission* of sins." Nor does he believe the passage: "Arise and be baptized, and *wash away thy sins*." Nor does he believe that "Christ gave himself for the church, that he *might* sanctify and *cleanse* it by the *washing of water* and the word." Nor does he believe that "Baptism *now saves us* by the resurrection of Jesus Christ." These are parts of the Word of God that he does not, and dare not, believe. (Turning to Mr. Terrell, Mr. Pritchard said:) I *dare* you, sir, to confess before this audience that you believe these quotations from the Word of God. He dare not confess that he believes them, for he knows that in so doing he would renounce the principles of his party, and that his party would *denounce* him. If he will confess that he believes all the Bible, it will save him the trouble of saying again that he has "triumphantly proved justification by faith only." If I were the advocate of a system which would not allow of my confessing anywhere and everywhere that I believed the Bible, and the whole Bible, I would throw it down as a thing unworthy of a place in the head or heart of an honest man.

I must now notice some few items in the last speech of my friend. He quoted a passage in the second chapter of First Corinthians: "We have received the spirit which is of God; that we might know the things that are freely given us of God. [Now, mark.] Which things we also *speak*, not in the *words* which man's wisdom teacheth, but which the Holy

Ghost teacheth, expressing spiritual things in spiritual words." These things, then, which we freely receive, are spoken of by the apostles, and came to us through the medium of the *words* of the Spirit, and not immediately, as Mr. Terrell supposes.

In his first speech he tells you that the evidence of pardon is not furnished in the Bible; but in his last he said: "We have a right to bring our feelings to the Word of God, and by it prove that they are from God." That is, the Bible does not furnish any evidence, but still we have a right to come for the evidence where the evidence is not. If the Bible does not furnish any evidence, what right have we to come for evidence where evidence is not furnished?

In his first speech he told you that pardon does not take place *in us*, but *in the mind of God*; it is something done for us in heaven. This I believe, but it is not the belief of Mr. Terrell and his party. When a man who is condemned by the laws of his country is pardoned by the Governor of the state, he can not know that he is pardoned till the Governor tells him so *in words*; so, when we are pardoned by the Governor of the world, we can not know that we are pardoned till he tells us *in words* that we are. In his last, he said: "If a man pays me for labor, I don't know that I have the money because he tells me so, but because I *feel it in my hand*;" thus making pardon not something done *for us in heaven*, but something done *in us*, and received into us, as we receive money into our hands for labor. Consistent disputant! There is a *moral* change *in* every believer; but this change is not pardon, but a *prerequisite* to pardon. We know what is done *in us* by our feelings,

and we know what is done *for us in heaven*, not by our feelings, but by the Word of God. God pardons us *in heaven*, but we do not, and can not, know that we are pardoned till he tells us in his Word that we are.

Abraham had *testimony*, he says, that the nations would be blessed in him, but not that they had been blessed. If he had *testimony* BEFORE they were blessed, certainly the testimony existed *before* the *fact*. The Word of God said, *before* the nations were blessed in Abraham, "*in thee they shall be blessed;*" and *after* they were blessed, the same word says, *in* Abraham they *are* blessed. We learn all we know about it from the Word of God. So the Word of God says to us, *believe* and *obey*, and you shall be saved or pardoned, and after we believe and obey, the same Word says: "When you obeyed from the heart, you WERE MADE FREE FROM SIN;" and that our souls *were purified in obedience*—"in obeying the truth" (Rom. vi. 18; I. Pet. i. 22).

Now, unless the Word of God is false, we know by it that we are pardoned. Mr. Terrell talks about pardon by faith only, and yet has no more faith in the positive statements of the Word of God, than to say they furnish no evidence of pardon. But I must notice the passage in the eighth chapter of Romans: "The Spirit itself beareth witness *with our spirit*, that we are the children of God." I remark upon this, first: The controversy is not *whether* the Spirit bears witness, but *how* it bears witness—is the testimony of the Spirit *immediate*, or through some medium? Second, according to the common version there are *two* witnesses: "the Spirit bears witness *WITH* our spirit." Now, if you say that your *feelings* are the

testimony of God's Spirit, where will you find the testimony of your own spirit? Third, this verse says not one word about a new revelation, direct or immediate testimony; nor one word about *when* or *how* we are pardoned; it only teaches that the Spirit of God bears witness, and this we all believe. But *how* does it bear witness? is the question. God commands us to believe, repent and be baptized for remission of sins; and to every one who obeys the Spirit, says: "When you obeyed from the heart, you were *made free from sin*." What can be stronger evidence than this? Let Mr. Terrell show language as plain in his new revelation, if he can.

MR. PRITCHARD'S CLOSING REPLY.

Gentlemen Moderators :

Our discussion is about to close; and if it were not for some things in the last speech of Mr. Terrell, I could not say anything more to add to his defeat and mortification. I am now satisfied that it was the want of *mother wit*, and of knowledge of the subject, that caused him to affirm what he has to-day.

He has had more to say about Bro. Campbell to-day than he has about his new revelation. I suppose the reason is because it is easier for a Methodist circuiter to *slander* Bro. Campbell, than to prove Methodism. He has given you the views of Bro. Campbell on baptism, on creeds, and on the Holy Spirit. Well, from what I have heard from him during this debate, I am satisfied that Mr. Terrell can not give the views of Bro. Campbell, for he is incapable of understanding his writings. Bro. Campbell believes, he says, that all the spirit there is among Christians

is the written Word. He professes to be well acquainted with the writings of Bro. Campbell. Now, hear Bro. Campbell, and see if Mr. Terrell can understand his writings. He says: "In the kingdom into which we are born of water, the *Holy Spirit is as the atmosphere in the kingdom of nature*—we mean that the influences of the Holy Spirit are as *necessary to the new life* as the atmosphere is to our animal life in the kingdom of nature" (Christian System, p. 267).

Now, how can a man say, in view of language like this, that Bro. Campbell believes that all the spirit there is among Christians is the Word? The Spirit of God is the *atmosphere* of the kingdom of God, the very *air* we breathe, he says, and is as necessary to the new life as the atmosphere in nature is to our animal life. He knows his statement to be a graceless slander upon the sentiments of that great and good man.

Presbyterians, he says, agree with him that these "irregular heats" of the mourner's bench are caused by an immediate impulse of the Holy Spirit. Hear the language of a Presbyterian: "It is also worthy of consideration," says Professor Hodge, "that these bodily affections are of frequent occurrence at the present day among those who continue to desire and encourage them. It appears, then, that these nervous agitations are of frequent occurrence in all times of strong excitement; it matters little whether the excitement arise from superstition, fanaticism, or the preaching of the truth. If the imagination be strongly affected, the nervous system is very apt to be deranged, and outcries, faintings, convulsions, and other hysterical symptoms are the consequence. That these

effects are of the same nature, whatever may be the remote cause, is plain, because the phenomena are the same; the apparent circumstances of their origin the same; they all have the same *infectious* nature, and are all cured by the same means. They are, therefore, but different forms of the same disease; and whether they occur in a convent or camp-meeting, they are no more a token of the divine power than hysteria or epilepsy" (Life of Stone, p. 366).

So it seems Presbyterians believe that these nervous agitations, outcries, faintings and convulsions of Methodist camp-meetings, and hysteria and epilepsy, "are but different forms of the same disease"; and that hysteria and epilepsy are as much a token of divine power, and are as much proof of an immediate revelation as these "irregular and disgraceful heats" among Methodists. There is no lover of good society—no man who feels the importance of the command of Almighty God, "Let everything be done *decently* and in order,"—who can believe in, or be the advocate of, these hysterical symptoms which are so directly opposed to everything the Spirit has taught in the Holy Scriptures.

I stated that these nervous agitations, faintings and fallings were not confined to the religious, for among the Romans in times of political excitement these things appeared, and so alarming were they in their nature, that the Romans made a law to *cure* them, which was, that the people should go home and stay there till the excitement was over. To this Mr. Terrell replied that he knew the Romans made many laws against Christians. Now, this nervous disease among the Romans, which is now witnessed among

Methodists, was not caused by religious, but by political excitement; those who were affected with it were not Christians, but political enthusiasts; and the law was not made against Christians or anybody else, but as a *cure* for the disease—that the people should go home till the excitement which caused the disease had subsided. These “irregular heats” among the Romans, caused by political excitement, and the bodily agitations among Methodists, caused by religious excitement, are identically the same, which puts it, beyond doubt, that they are the legitimate offspring of excitement, and not of divine favor. Nor does the fact that undoubted Christians are sometimes afflicted with these irregularities prove that they are from God, more than does the fact that undoubted Christians are sometimes afflicted with *ague* prove that it is caused by a direct impulse of the Holy Spirit.

The gentleman told you that I could not say that my body was washed in pure water. I would be ashamed to give the *lie* to common sense by saying I have been “*buried* in baptism,” and my “body washed in pure water,” if I had only had a few drops sprinkled on my face.

The renewing of the Holy Spirit, he says, is an instrumentality of our salvation. If so, salvation is not by faith *only*, Mr. Terrell, and you were mistaken when you said, “I have triumphantly proved that we are saved by faith only.” All men will sometimes own the truth.

The Holy Spirit, he says, bears testimony through miracles. If the testimony of the Spirit is through the medium of miracles, it is not immediate, Mr. Terrell. Truly is Mr. Terrell against himself.

But the gentleman, having finished his arguments, had to turn aside, in his usual slanderous style, to tell you that I was once a Methodist, and that he never knew an instance of a man turning his back upon the people he first joined, but that he became one of the bitterest persecutors and vilest of slanderers in the land. No, he never knew an instance, he says, but that the man who turned became a bitter persecutor, and the vilest of slanderers. Now, Mr. Terrell either told the truth, or he did not tell the truth. If he told the truth, then he never knew *one* but what *lies*, persecutes and slanders; but if he did *not* tell the truth, he is guilty of a *wilful* and *bare-faced* falsehood before this large assembly. Well, Mr. Terrell himself was once a member of the Baptist Church, but he has long since "turned his back upon the people he first joined," and is now a Methodist; so as he has never known *one* but would persecute and slander, we are authorized by him to tell the world, and the whole world, that he is one of the bitterest persecutors and the vilest of slanderers in the land. If he did not tell the truth, he is guilty of persecuting and slandering those who have changed their religious sentiments; and if he did tell the truth, he is a persecuting, slandering fellow; so, either way, he is a vile slanderer. The difference between Mr. Terrell and myself is, I was, while a boy, a member of the Methodist Church, but when I became a man, I left it and joined the Christian Church. Mr. Terrell was once a member of a Christian church, but became an apostate and joined the Methodists. This, before heaven and earth, is the difference between us. I have known hundreds who have changed their religious faith who would neither lie, persecute nor slander;

and there are many present now, of our most respectable citizens, who are among the number.

The gentleman, in the kindness and benevolence of his pious soul, exhorted me to seek for the testimony of the Spirit. I have sought for it and found it long since. I think, however, that such an exhortation comes with an ill grace from a man who has proved himself to be one of the bitterest persecutors and one of the vilest of slanderers in the land. It comes with a bad countenance from a man who has not, and *dare* not, confess that he believes the Bible. I have made a number of quotations from the testimony of the Spirit, and dared Mr. Terrell to confess that he believed the testimony, but he has not, he will not, he *dare* not say he believes it; and yet he can stand up here and exhort me to seek after the very thing he does not, and dare not, believe. I quoted the language of Christ, "He that believeth and is baptized, shall be saved;" but he has not, and dare not, confess that he believes it. I quoted the language of the Spirit, "Repent and be baptized every one of you in the name of Jesus Christ for remission of sins;" but he would not confess that he believed it. I quoted the language of the Spirit, "Arise and be baptized, and wash away thy sins;" but I could not get him to say he believed it.

(Here the Moderator said: "Is not that new matter?")

Mr. Pritchard—No, sir. I introduced it in my last speech.

(*Moderator*—"I did not hear it.")

Mr. Pritchard—I do not suppose you did, for you were absent from the house when I spoke last. I reaffirm, then, that he dare not say he believes the

testimony of the Spirit. I also asked him if he believed the language of Paul, that we are "sanctified and cleansed by the washing of water and the word;" but he would not say he did. I also asked him to say whether he believed the words of Peter, "Baptism now saves us," but he would not say he did. I now say to Mr. Terrell that, before this shall go to the world, and prove to every honest mind that his new and immediate revelation has made him an infidel, he still has an opportunity of making the good confession that he believes the Word of God. I mean every part of it. How a man can believe one part and not another, is something I can not understand. How can a man, who dare not say he believes the Word of God, have the audacity to stand up here and exhort me to seek for the testimony of the Spirit? When unbelievers become exhorters, their feelings must be *awful*. Alas for the party whose advocates do not believe, and dare not believe, the Word of God.

The last argument of the gentleman was, that he could call upon one hundred in this audience who could testify that they have received the testimony of the Spirit. I must add a little to this. I can call upon more than *five* hundred in this audience who can testify that all Christians receive the testimony of the Spirit. The issue between us is not whether Christians receive the testimony of the Spirit, but whether the testimony of the Spirit is *immediate* or *through some medium*—whether the Spirit makes a *new* revelation to every believer, distinct from the Bible, and wholly independent of it, or not. But what he intended to say was, that he could call upon one hundred of his brethren who would testify that his

position is true. He reminds me of the preacher who published one day that on a certain day he would prove to everybody present that the *devil is a liar*. Well, on the day appointed a great number came together to hear the sentence of condemnation pronounced upon "*old Sam*." The preacher arose in the presence of the assembly, and said: "The devil is a liar, he always was a liar, and I can prove that he is a liar." Then turning to one of his friends, he said: "Is he not a liar, Bro. Jack?" "Yes," said Jack. "There," said the preacher, "I told you I would prove it!" If Bro. Jack had only been present while Mr. Terrell was speaking, how easily he might have proved his proposition by him. He would have had nothing to do but to say, Is it not so, Bro. Jack? and the matter would have been settled forever.

Mr. Terrell was quite eloquent while speaking on the "rivers of living water" and the "well of water which springs up into everlasting life." A speech on the nature of the man in the moon, or one on the life and character of Joe Smith, would have been as much to the point. He has been the most unfortunate man in his proof I ever saw; for in not one of the passages that he has quoted to prove his proposition, is *direct, immediate* or *personal* testimony mentioned. How, then, can they prove his proposition, if they say not one word about it? Nor is *pardon* mentioned in one of the passages. Neither direct, immediate, personal, nor pardon is found in one of his proof-texts. He knows that he was solemnly bound by his proposition to prove, not that the Spirit bears testimony to pardon, for this we all believe, but that its testimony is "direct and immediate." I say

he *knows* it; for in one of his letters to me he says: "You know that the *issue* which I make with you is not whether the Spirit bears testimony in the head, heart, heels or toes, but is the testimony direct and immediate." This was, then, the real issue. Now, has he proved his position? It would be an insult to the understanding of this audience to tell them what they so well know, viz., that he has not.

In his first speech he quoted two or three passages, and made a false issue; but I proved by him that we believed them all, and that *he* and his *party did not*. He has not renounced the principles of his party, and confessed his faith in them yet. But I will not, I can not, press these things upon him, for I feel for him.

The Spirit of God says to us in the word of the Lord, "Believe and *obey*, and you shall be pardoned." Now, our confidence is so strong in the words of the Spirit, that we can not think the Spirit would tell us a falsehood. Nor can we be *deceived*; for we know when we believe, and we know when we obey. These are matters of knowledge with us. Now, unless the Spirit tells us what is positively false, all who believe and obey from the heart are pardoned and justified in the name of the Lord. Oh, how little like Abraham is that narrow-minded soul who says, I will not believe till I receive a *new* revelation directly and immediately from heaven. But the Spirit does not leave us with the promise that we *shall* be pardoned, but *after* we believe and obey, as it commands us, it tells, us in language too plain to be misunderstood, that "IN OBEDIENCE WE WERE MADE FREE FROM SIN." Where is the man who *believes* the Bible who can say it is not so? Mr. Terrell has showed us nothing in his *new* revelation as

strong, plain and clear as this. Till he does that, we will be contented with what the Lord says, believing from the heart we do all things that are written from Genesis to Revelation. If my hope of happiness *must* fail, it *shall* fail only with the *promises of my God*.

I leave the subject with you. I thank you all for your kind and patient attention. But I can not take my seat without returning to the Moderators my thanks for the gentlemanly and dignified manner in which they have presided over this discussion from its commencement to its close.

(*Mr. Franklin*—"As there seems to be a very great desire among the people that this debate should be published, I wish to know of Mr. Terrell, before we separate, if he is not willing to write out his part of it. I have taken down as much of it as I could, and intend to publish it; but I think it would be more satisfactory to all, for each of the disputants to write out his own speeches.")

(*Mr. Terrell*—"I can not write my speeches, for I have not taken notes, and, consequently, do not know what I have said. I learned to preach without notes, and am, therefore, an off-hand speaker. If the people desire to read a debate, they can read the one between Mr. Campbell and Mr. Rice.")

(*Mr. Franklin*—"I will furnish Mr. Terrell with my notes, if he can't write his speeches without, so there need be no excuse. The debate between Campbell and Rice costs so much that few are able to own it; and it is so large that fewer still have time to read it.")

(*Mr. Terrell*—"I have only a word more to say, and that is, there is a personal difficulty between Mr. Franklin and myself, so I can not condescend to have

anything to do with the publication of a book in which Mr. Franklin is concerned.")

(*Mr. Franklin*—"I am not very anxious to do the printing; you can get any one else to do it that you please. I only want the people to have the book, because I believe it will do a great deal of good.")

Mr. Pritchard—Bro. Franklin, as this people all know you, I would treat that insult offered without cause, with *silent contempt*.

CHRISTIANITY, THE REVELATION OF JESUS CHRIST.

My text is, "Looking unto Jesus the author and finisher of our faith" (Heb. xii. 2).

If you will look in the margins of your Bibles, you will see the word "author" changed to *beginner*. If you will look again you will see the word *our* in italics, showing the word supplied by translators. If you drop the word *our*, and supply the article *the*, the text will read, "Looking unto Jesus the beginner and finisher of the faith." By "the faith" the apostles do not mean the act of men in believing, but the truth they believe. Men are said to receive the Spirit "by the hearing of faith" (Gal. iii. 2-5). Paul is said to "Now preach the faith he once destroyed" (Gal. i. 23). When preaching the faith he taught men "That they should repent and turn to God, and do works meet for repentance" (Acts xxvi. 20). Men obey the faith: "By whom we have received grace and apostleship, for *obedience to the faith* among all nations, for his name" (Rom. i. 5). Again, Jude says, "It was needful for me to write unto you, and exhort *you* that you should earnestly contend for the faith which was once delivered unto the saints" (3). Now, that which was preached and heard "For obedience to the faith among all nations," was the gospel of the grace of God, the whole truth concerning the Christ. For all this Christianity is but another name.

was the first to teach this, and he taught it all. There is not one Christian idea in the world to-day that is not eighteen hundred years old. Paul could say of his own preaching: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ (Gal. i. 11, 12).

The commission under which the apostles preached reads: "Teaching them [the nations] to observe all things whatsoever I have commanded you" (Matt. xxviii. 20).

The apostles were authorized to teach what Christ taught them, and nothing more. So he was the "beginner and the finisher of the faith."

A preacher in this town (Lebanon, Ind.), a personal friend of mine, wrote a little book and sold it to the people at fifteen cents a copy. I met him one day, not long since, and he offered me one at the preacher's price, ten cents. I told him I was a full-grown man, and I would pay him full price for his book. I paid him fifteen cents, took his book, and read it. Among other wild things, I found this statement: "The plan of salvation was as well understood in the days of Abel as it has ever been since. It was always the atonement of Christ made effective by the Holy Ghost." Some days after I met and asked him to tell me what he meant by the "atonement of Christ made effective by the Holy Ghost?" "You mean that all Christ did and all he suffered amounted to nothing, till some other agent took that nothing and made it effective in man's salvation?" He stood and looked like I do sometimes, when I don't think of anything

to say. I then said to him: "I am going to make a speech in the church some Sunday, in which I will try to prove that neither Abel, nor any man between Abel and Moses, nor any man between Moses and the birth of Christ, nor between the birth of Christ and his death upon the cross, ever understood the plan of salvation through Jesus Christ, till after he rose from the dead." To this he said, "I expect you could prove that to your own satisfaction." "I can prove it to your satisfaction if you will hear me." He said he would like to hear it, but he had so much to do he would not have time. I only mention this circumstance to fix upon your minds the precise point in my speech of this evening. It is claimed by some that Christ and his disciples were engaged in preaching the gospel, making converts and bringing them into the church, during his personal ministry on earth.

What gospel did they preach? Did they preach Christ and him crucified? Christ was a minister to Jews only. Did he preach to bring Jews into the Jewish institution? Were they not all born into that as they were born into the world? This is a foolish dream, unsupported by a single fact.

Permit me here to state some facts in regard to the life and ministry of Christ:

1. Christ was born of woman, made under the law (Gal. iv. 4).

2. Every person born under the law was bound to the law while that law lived (Rom. vii. 4-6).

3. That law lived till Christ nailed it to his cross, and took it out of the way (Col. ii. 14).

If, while that law was living and in force, had Christ set up a kingdom of his own, and preached to

draw Jews away from the service of that law, he would have been in rebellion against his Father in heaven. Hence, we are told, he took away the first institution, that he might establish the second (Heb. x. 9). He said to his disciples, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For, verily, I say unto you, Till heaven and earth pass, one jot and one tittle shall in no wise pass from the law, till all be fulfilled." He came to fulfil it, and it could not pass away till it was done. He told his disciples they must not break one of these least commandments; and if they should, and teach men so, they would be called the least in his kingdom. In a word, he obeyed the law himself, and taught his disciples and the Jews to do the same. Of the Jews he said, "They have Moses and the prophets, let them hear them." This teaching he continued until the law was abolished and taken out of the way.

You know it is a fact that every time the Jews came to him, and asked about his person or mission, he spoke a parable to them, but in no instance did he explain the parable to the Jews, though he sometimes explained to his disciples. His disciples were astonished at this, and said to him, "Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand" (Matt. xiii. 10-13).

In the thirty-fourth verse of the same chapter we have the words, "All these things spake Jesus unto

the multitude in parables; and without a parable spake he not unto them." He always spake to the people in parables, and without a parable spake he not to them. Was he not preaching the gospel, and teaching them the way of life and salvation, while concealing the mysteries of the kingdom of God from them? The word mystery means secret, and the mysteries of the kingdom are all the truth concerning the religion of Christ—the revelation of Christ to the world. Secret is something that one or a few persons know, and the mass of people do not know. Reveal is to make known the secret that has been concealed. To reveal a secret is to tell it in words addressed to the ears. How foolish the claim that Christ was teaching Christianity to the Jews, when he was speaking so they could not see, hear, nor understand. He was not doing it. All he did do was to tell them to obey Moses and the prophets. The time had not come, and could not come, for them to understand his mission and work, while their law lived and was binding upon every one of them.

It is a fact, you know, that Christ taught the people in what he did more than in what he said. It was his wonderful works that excited the people of Israel, and caused them to follow after him, and like Nicodemus, exclaim: "Rabbi, we know that thou art a teacher come from God: for no man can do the miracles that thou doest, except God be with him."

There is another fact that you all know. When Jesus met his disciples at Cæsarea Philippi, he asked them, "Who do men say that I, the Son of man, am?" Some said he was one, and some another.

Then turning to his disciples—these preachers of the gospel, as some say—he said: “But who say you that I am?” As if he had said, “I know you preach the gospel, and teach men the way of life and salvation, but who do you say Christ is?”

Preach life without Christ, who is our life? Preach salvation without a Saviour? A strange question to ask a preacher. But Peter answered and said, “Thou art the Christ, the Son of the living God.” Christ then told him that upon this truth, that he was the Christ, the Son of God: “I will build my church, and the gates of hell shall not prevail against it.” At that time he had no church to preach people into. In the twentieth verse of the same chapter (Matt. xvi.) we are told: “Then charged he his disciples that they should tell no man that he was Jesus the Christ.”

Think of a preacher, preaching the gospel of the grace of God, acting under a solemn charge to tell no man that Jesus was the Christ. But this is not all; the twenty-first verse tells more of what these preachers did not know and preach: “From that time forth *began* Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.”

What did they know about the plan of salvation through Jesus Christ, when they had not heard that Christ was to die for our sins? “Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.” He not only did not know that Christ was to die for our sins, and be raised for our justification, but the first time he heard

it he proposed to fight to prevent Christ doing this for us. A splendid preacher this, and full of the knowledge of the plan of salvation through Jesus Christ. But Christ rebuked him, and said: "Get thee behind me, Satan: thou art an offence unto me."

Then, six days after, Jesus taketh Peter, James, and John up into an high mountain, "And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him." "Behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear you him."

1. They saw on the mountain of transfiguration the Lord Jesus in his glorified form; as he will appear when he comes again.

2. They saw Moses alive, whose body had been in the grave fifteen hundred years; having an active, thinking, intelligent existence. He was the representative of all the saints whose bodies sleep in the graves.

3. They saw Elias (Elijah) who was translated; and he came as the representative of all who shall be living and changed, without seeing death, when the Lord comes with the tens of thousands of his saints.

4. They saw the bright cloud that overshadowed them, and they heard the voice of God, saying, "This is my beloved Son; hear you him." Now, any benevolent soul would tell to his friends a vision so glorious as this. He would want to tell them that our friends who have died still live; for Moses died, and we saw him alive, and heard him talk with Jesus.

There is, then, a life for us with our friends in a better world. But as they came down from the mountain, Jesus charged them, saying, "Tell the vision to no man, until the Son of man be risen again from the dead." But why not tell it? Because they were under the law, and were bound to the law while it lived; so that none of the truths pertaining to life and salvation could then be told the people. Hence, he said: "Tell no man, till I am risen from the dead." Mark says: "He charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead." Luke says: "And they kept it close, and told no man in those days any of those things which they had seen."

After he was risen from the dead, did he charge his disciples, saying, "Tell no man that I am Jesus the Christ?" Did he ever charge them to tell no man what they had seen and heard? He did not. But he said to them, "Go ye into all the world, and preach the gospel to every creature;" proclaim the glad tidings to the whole creation, and tell the mysteries of the kingdom to all people.

When Christ brought life and immortality to light by his resurrection from the dead, the time had come to publish the revelation of Christ to the whole world.

There is one more fact that I will mention: All the disciples of Christ, in common with all the Jews, believed that the Messiah would be a temporal prince, lead an army and drive out the Romans, and restore the kingdom to Israel again. This foolish opinion filled their heads so full that they understood nothing else.

Jesus could say: "My kingdom is not of this world: if my kingdom were of this world, then would

my servants fight, that I should not be delivered to the Jews." This they could not understand, because their minds were made up that his kingdom was to be a temporal kingdom. When he was crucified, his disciples said: "They have crucified him! But we trusted it had been he which should have redeemed Israel." They gave all up; their hope was gone.

Peter said to some other disciples: "I go a fishing." They say unto him, "We also go with thee." Their hope was gone, and there was nothing left them but their old business.

The first opportunity they had after his resurrection, they asked him, saying, "Lord, wilt thou at this time restore again the kingdom to Israel?" How much did they know about the plan of salvation through Jesus Christ? They were not thinking of salvation from sin through Christ, but of a temporal kingdom, in which they could be officers of state.

But I must here close my remarks and turn the subject over to Paul, and let him finish the speech. Paul has preached on this subject many times. Remember the question at issue.

Was the gospel of the grace of God preached, and the plan of salvation through Christ made known before the death and the resurrection of Christ? "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began. But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith" (Rom. xvi. 25, 26).

The preaching of the gospel and the preaching of Christ are one and the same. The preaching of the gospel of Christ is the revelation of the mystery which was *kept a secret* since the world began. The very gospel which Paul preached, in order to the salvation of the world, was the secret in the mind of God, since the world began, and was first made manifest by the Lord Jesus unlocking the grave, and bringing life and immortality to light. After this was accomplished, this gospel of salvation from sin and death, "by the scriptures of the prophets, according to the commandment of the everlasting God, was made known to all nations for the obedience of faith." So here we have the whole subject better stated by Paul than I could do it.

Turn over two chapters in the New Testament, and that will bring you to the second chapter of the First Corinthians. This whole chapter is on this subject. In the second verse he says: "I determined not to know anything among you, save Jesus Christ, and him crucified." In the seventh verse he says: "But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory." Now, if he preached nothing but Christ, and him crucified, and while doing this preached the wisdom of God in a mystery, was not Christ, and him crucified, the wisdom of God in the mystery? The word glory means honor, and God ordained before the world to honor the apostles with the revelation of that hidden wisdom or mystery. The grand truths in regard to the "sufferings of Christ, and the glory that should follow." Of the glorious gospel of salvation which he preaches, he

says: "Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory." Their ignorance of the gospel of salvation continued to the crucifixion of Christ. Before that none of the princes of this world knew anything about it. But if Abel, and the people of God in every age since, knew as much as we know, then some of the princes of the world did know the truth before the crucifixion of Christ, and Paul was mistaken. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." The things spoken of that "No eye had seen, and no ear had heard," were the things Paul preached as the gospel of salvation to the world. It was the revelation God made when he revealed his Son to the world. Paul says, "That the gospel which was preached of me is not after man, for I was taught it by the revelation of Jesus Christ." "But when it pleased God, who separated me from my mother's womb, and called *me* by his grace, to reveal his Son in me, that I might preach him among the heathen; I conferred not with flesh and blood" (Gal. i. 11-15). The things that no eye had seen, and no ear had heard, he says in the tenth verse, "But God hath revealed them unto us by his Spirit;" and in the thirteenth verse he says: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth." The gospel of the grace of God, the revelation of Jesus Christ, the things Paul preached, and all he preached, were the things the princes of the world did not know; and that no eye had seen, nor ear heard, neither had

entered into the heart of man prior to the time Christ was crucified. If this is not sufficient to satisfy the mind that the faith, by which I mean Christianity, began and ended, so far as teaching the truth is concerned with Christ, what can be?

The next passage to which I call attention is Ephesians, third chapter, beginning with the second verse: "If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in a few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)." The mystery (the secret) was made known to Paul by revelation, and he wrote it and sent it to the churches, so that when they read they might know all that had been revealed to him. "Which," he says, "*in other ages was not made known* unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." Is this true? Did Paul understand what he wrote? If so, this is the end of all controversy on this point. But what was it that was revealed to the apostles and prophets? So far as the nations were concerned, it was this: "That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel." Was it, then, revealed before the death of Christ that the Gentiles were to be associated in heirship with the Jews, and with them to form one body, and all together made to partake of the promise of salvation by the gospel? "Unto me, who am less than the least of all saints, is this grace given, that I should preach among Gentiles the unsearchable riches of Christ; and to make all *men* see what *is* the fellowship of the

mystery [secret] which from the beginning of the world *hath been hid in God*, who created all things by Jesus Christ." This needs no comment; the unsearchable riches of Christ, the fellowship of the mystery, had been hid in God from the beginning of the world.

There is another lesson here I must not forget. A little thought on this passage will show the reason that God's eternal purpose was that the apostles should teach the church, and the church should teach the whole world. The church that is not working to the end of teaching and converting the world to Christ, is not carrying out the intent, the end in God's eternal purpose. Before leaving this letter to the Ephesians, you may consult the first chapter, verses 8, 9, 10, on this subject: "Wherein he hath abounded toward us in all wisdom and prudence." Some tell us that *us* stands for all the elect. If so, we do not have many elect; for there are very few that have all wisdom and prudence, to say nothing of the Lord abounding to them in these graces. The ninth verse explains this: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself." Here we have the revelation of the mystery, the gospel of the grace of God made to the apostles of Christ. God's pleasure and purpose are in this, and given in the tenth verse: "That in the dispensation of the fulness of times." Upon these words I remark: Christ was born in the fulness of times, "but when the fulness of time was come, God sent forth his Son, made of a woman, made under the law" (Gal. iv. 4). A dispensation is a period of time in which blessings are dispensed according to some rule.

There is a period of time following the coming of Christ called a dispensation. This is commonly called the Christian dispensation. This, then, is the full sense of Paul's statement: That God made known to the apostles the mystery of his will, according to his good pleasure, which he had purposed in himself; that in the Christian dispensation he might, by the gospel, gather in one body all nations in Christ. It was God's benevolent purpose to save from sin all people in revealing the mystery of his will to the apostles, who were to proclaim it to the world.

Col. i. 25-28: "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; *even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Paul does his own commenting here, and needs none from me. This passage tells its own story; and no language can make it plainer. Christ, the embodiment of all truth, whom he preached, "*was hid from ages and from generations, but now is made manifest to the saints.*"

What did the people before Christ's death know about the plan of salvation through Jesus Christ? Time will not permit me to give all the passages in which Paul has mentioned the subject; so I will close this address by giving all he says about it in one epistle, the Hebrews. The first statement he makes

is, God in all past time spake unto the fathers by the prophets, but in these last days he speaks unto us by his Son. There was meaning in that announcement at his transfiguration, "Hear you him," and that of Moses: "Him shall you hear in all things whatsoever he shall say unto you." God teaches the world only through Christ. He is the teacher of all teachers; and the work of the Holy Spirit is to guide men into all truth, and bring all things to remembrance that Christ has said. It is not to teach men something Christ did not teach, but to teach them to know what he did teach, and to demonstrate its truth.

Speaking of the "great salvation" (ii. 3) he says: "Which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*; God also bearing *them* witness, both with signs and wonders, with divers miracles, and gifts of the Holy Spirit, according to his will." Here we are plainly told that the plan of salvation was *first* spoken by the Lord, and was spoken to us by them who heard him speak it; God bearing them witness to the truth of all they said by the wonderful signs and miracles which followed them.

Chapter ix. 3, 6-8, first describes the tabernacle, then the service in the sanctuary: "And after the second veil, the tabernacle which is called the Holiest of all. . . . Now when these things were thus ordained, the priest went always into the first tabernacle, accomplishing the service of *God*. But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people. The Holy Spirit this signifying, that the way into the holiest of all was not yet made

manifest, while as the first tabernacle was yet standing." In the place called the "Holiest of all," where the high priest went alone once a year, was found the "golden censer," the "ark of the covenant," the "golden pot that had manna," and "Aaron's rod that budded," and the "tables of the covenant," the "mercy-seat," and the cherubim of glory overshadowing the "mercy-seat." And here also was the name of God recorded; and here was his promise to meet and bless the nation. But of that mighty nation but one man was suffered to enter that holy place and come to the mercy-seat and the cherubim of glory; and he only once in a year. "That was a type for the time then present." It all denoted something, and all had a meaning. Hear the apostle explain and tell us why it was so: "The Holy Spirit this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." As long as the Jewish institution stood, the way into the true holy place, the mercy-seat, the presence of God, and the cherubim of glory, was not, and could not, be known. This the Holy Spirit was signifying in the tabernacle service. He continues this argument through the ninth chapter, and comes to his conclusion in the tenth in these words: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a *new* and *living* way, which he hath consecrated for us, through the veil, that is to say, his flesh; and *having* an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

All of God's people now enter into the holiest of all, come to the mercy-seat by a new and living way, which the Lord has consecrated for us; and being all kings and priests to God, we enter with boldness, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed in pure water.

In the eleventh chapter we find the same point again. In the second verse we are told that by faith the elders retained a good *report*. He then gives us the names of a large number of God's ancient people who, by faith, did many wonderful things. People, too, "of whom the world was not worthy: they wandered in deserts, and *in* the mountains, and *in* dens and caves of the earth." And then says, "And these all, having obtained a good *report* through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

Having received a good report through faith, receive not the promise. The promise is salvation from sin, which can only be received through Christ. He is the only Saviour, the only name given by which men can be saved. The people before his time received a good report by faith, and a passing by of sins, but not salvation from sin. Their faith brought them forward to Christ for salvation, as ours takes us back to him. Christ died for the redemption of the transgressions that were under the first covenant (Heb. ix. 15), and these transgressions were not pardoned until Christ's death covered the "sins that were past, through the forbearance of God."

In conclusion I will repeat my text, which contains this whole speech: "Looking unto Jesus the

beginner and the finisher of the faith." May God bless you all and keep you faithful, is my prayer. This speech was delivered in the church in the city of Lebanon, Boone County, Ind., the day that my ministry of six years in that place ended. The brethren obtained a stenographer, and had the morning and evening speeches reported; and here they are, such as they are. If true, they answer a large amount of false teaching of to-day. If not true, the people of that place, and all other places, would be better off without them than with them.

NATURE OF HUMAN CREEDS.

All men have creeds. A creed is the thing believed, and all believe something. An Episcopal bishop believes himself the vicar of Christ, the successor of the apostles, and the head of the church; Mr. Ingersoll believes himself the great man of the age, and "one fellow" who has intellect and independence enough to be free from God and all responsibility. They both believe something about themselves, as most blockheads do.

In the discussion of the creed question, not more than one man in fifty mentions the exceptionable feature. They will spend days in talking of the unauthorized opinions, notions, false doctrines, taught in the creeds; and could they change all these the creed would remain just what it is. All foolish opinions, if unnoticed, and not supported by authority, will die with the men who hold them. A man can hold worthless opinions and foolish notions, and still be a good and true man; but he can not catch me, and hold me, and drench me with his opinions and foolish notions, and be a good man. This is not because he holds his worthless opinions, but because he takes from me my rights, and injures me with his silly whims.

It is not the opinion, but the use made of the opinion, that is hurtful to society. Every man has the right to do his own thinking, and to form his own conclusions; but no man has the right to think for

other men, and then compel them, by force and punishment, to accept his ideas, views or opinions. His opinions are his own, and he has the right to use them for his own personal and private benefit, if there is any benefit in them, but he has no right to molest or annoy other men with his whimsical views.

These ecclesiastical documents are falsely called creeds, because very few of those who hold them believe them. A human creed is a human thing believed, and a divine creed is a divine object set before the mind of man by the Divine Being. A divine creed we should all accept, but a human creed should be rejected by all. A human creed is a human book filled with human opinions, bound upon mankind by human laws, and enforced by human penalties. A divine creed is a Divine Person enthroned as the King eternal, immortal and invisible—one who is omnipotent, omniscient, omnific and omnipresent; the only being in the universe who is the brightness of the Father's glory and the express image of his person, and upholding all things by the word of his power. He is the prophet, priest, king, and only law-giver among the people of God. He is clothed with all authority in heaven and earth: in the kingdom of grace and the kingdom of glory. He is the only divine object of faith, and the only authorized creed of Christians. This is the creed we accept, and the office of faith is to bind the heart to this Eternal One.

Did you ever hear of a person when dying—in the moment when all men are honest—saying, I hope to be happy when I die, because I believe in total depravity, in infant sprinkling, or any other dogma of the schools? You never did. All these things perish in

that hour, and there is nothing left the dying man but Jesus the Christ, God's Son. The benefits and blessings derived by faith do not come to us from the act of believing, but from the truth believed. The benefit is not in an act of believing, but in the thing believed. If we should believe in Joe Smith or Ann Lee, it will not benefit us, because they are mortal like ourselves, and can not help us. Confidence in anything is union with that thing. Confidence in a dogma is union with a dogma, and confidence in Christ is union with Christ. There is no life without union with some source of life. Plants, animals and men, live the life they have in this world by union with nature, and the death they experience here is a separation from nature.

A death to sin is the separation from sin. Separation from Christ, our life, is death to the soul; but union with Him who is our life is the beginning of the life in us which passes the grave and extends into eternity, preparing the happy possessor for a blissful immortality. Now, if we should believe all the articles of all the creeds, and all the dogmas of all the schools, they are but dead, cold, lifeless opinions, which can not give life to one's soul. How foolish, then, to bind the heart by faith to things so worthless instead of to Christ, who is our life and only hope!

The gentlemen who would defend creeds always put their defense on the ground that they have as much right to their opinions as we have to ours. They say, Do you not preach what you believe? We do. Have we not as much right to preach what we believe as you have to preach what you believe? Certainly you have. But that is not within one thousand miles of the question. To preach the faith is to tell the

people what the Lord says; but to preach our dogma is to tell them what we think about what the Lord has never mentioned. So our faith begins where the Lord's word begins, and ends where the Lord's word ends. At this point our opinions begin and end in all the nonsense of the religious world. To set aside the faith of the gospel of Christ, and substitute the dogmas of men, is to give up hope in Christ, and rely on the conclusions of men for life and salvation. But we are told that they preach Christ. But how? I have yet to see the creed that does not tell something about Christ, instead of presenting Christ only to the people. Most of the creeds set him forth as an item of doctrine. They put him in with the "*Holy Ghost*, the holy Catholic Church, communion of saints, the remission of sins," and so on; but they do not preach him as the only head of the church, because their bishops hold that place. They do not preach him as the only authority in heaven and earth, because the creed gives their bishops supreme authority. He is not presented as the only person to be believed in and obeyed, because the bishop must be obeyed in all things. But more of this at another time.

You may write as many books as you please, and make any private use of them you please, but you must give me the right to use your book as I please. *We* are speaking against the tyrannical, despotic and persecuting use made of these ecclesiastic documents, falsely called creeds. They have killed men and women by the thousands, and persecuted and slandered them by the million.

The first utterance made on earth, known to me, by the advocates of human creeds, was, "We have a

law, and by it He ought to die;" and by it He did die. Take this feature—this despotic, this death-dealing principle—out of the so-called creeds, and I have but little to say about them; only you are foolish in having such documents to wrangle over in the church. This law that they called "a law" was not the written law, because the written law said: "And it shall come to pass, that every soul which will not hear that prophet [Christ], shall be destroyed from among the people" (Acts iii. 23). It was the law of the scribes and the elders, made by themselves, for their benefit; and made void the Word of God. It was a mental law, the meanest law ever enforced by a tyrant. If we must have a human law, let it be written, not a law carried about in the head of a despot, that he can change as often as the moon changes. God's law said they should die for not hearing Christ; the elders' law said He should die because He called himself the Son of God; and the human law triumphed over the divine law, and Christ was the first martyr to a human creed. The Pharisees held that Moses gave two laws to the Jews; one written and the other oral, and the oral was the interpretation of the written law. The elders had the oral law in their heads, and they were the interpreters. Christ condemned this when he said to them, "You have taken away the key of knowledge." Christ denounced their oral law as the teaching and commandments of men. This excited their envy and hatred. Bad men always get mad when guilty, and can not defend. So far as all public and written law was concerned, Pilate three times told them, "I find no fault in him." Pilate was disposed to release him; but they said, "Crucify him." Pilate said: "Why,

what has he done?" They said: "We have a *law* [one law], and by our law he ought to die;" and by their law, not God's law, he did die. Millions of saints, without fault, have died by these laws of men, called creeds. Take this tyrannical, persecuting, death-dealing principle out of your creeds, and then if you wish to bind them to your hearts and worship them as an idol, you can do so. These documents were first made by pagan priests to enable them to hold supreme power and authority over the people. They were received by the elders of Israel from pagan priests, and used by them for the same purposes. Indeed, these human laws were always used for one purpose, and that was to enable a bastard priesthood in the church to exercise dominion over the masses in the church, and compel them to do their will. It is the bishop, and not Christ, who must be obeyed. You must obey and please the *dustur*, said Zoroaster, or you can not be saved. There were three orders of priests in the religion of the Magi in Persia. The *dustur* was the high priest, as the bishop is the high priest in the creed. This lordly claim of the bishops to domineer over the church is pure, simple paganism.

This assertion of three orders in the ministry, bishops, priests and deacons, as in the Catholic and other churches, is but reasserting the claims of the Magi in the religion of Persia. The Lord Jesus, with his eye fixed upon this point, called his disciples unto him, and said: "You know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be

great among you, let him be your minister; and whosoever will be chief among you, let him be your servant. If any man seeks the highest place, give him the lowest." The principle is, "He that exalts himself shall be abased, and he that humbles himself shall be exalted." The reason Christ gives for this is, "He did not come into the world to be served, but to serve others, and give his life a ransom for many" (Matt. xx. 25-28). Now, as the disciple is not above his Lord, the apostles did not claim to be anything more than the servants of the church for Jesus' sake (II. Cor. iv. 5). What a contrast between those humble-minded men of God who, by pureness and by knowledge, by longsuffering and by kindness, and by love unfeigned, preached Christ only to the people, and gave their lives to the cause of Christ, and these little fellows who swell themselves to such monstrous proportions, and feel as big as a newly elected constable when he first gets into office.

Christ told his disciples they should not follow the princes of the Gentiles in exercising authority over their brethren, but by love they should serve one another. You take away their church polity, the right given episcopal bishops, elders or presbyters, to dictate, rule and control all, and they would not keep their creeds one year. Creeds were made by bishops for this purpose, and they were made for nothing else. The statement often made by the advocates of creeds, "We publish our views to the world so that people may know what we believe and teach," is only an effort to hide their real intent and meaning; for the last thing the priests want is for the people to know the working of their machinery.

I asked a "Campbellite killer" to debate their church polity with me. But he replied: "I will not debate any such question; our church polity is our own; we can change it when we wish, and you need not accept it if you don't want to." Thus confessing it was purely human, they would make it to order, and could change it when they pleased. The right of a priesthood to domineer and rule all religious society is the life and soul of all human creeds, and the basis of all sectarian divisions. This is the first point where men went wrong in the Christian religion, and it is the last point where they will be right. I love a good minister of Jesus the Christ, who is willing to be nothing, and let Christ be all in all; who preaches the unsearchable riches of Christ's love, mercy and grace; but a tyrant in the church I can not tolerate. But the story and working of the creeds are told in the history of the church much better than I can tell them. Let us look at some of the fruits of the first great instance of creed-making in the Christian church.

Christianity, as taught by Christ and his apostles, was a system of love, mercy, grace and truth, designed to win the affections, love, confidence and respect of mankind; and by goodness, kindness and love, to turn men from darkness to light, and from sin to righteousness, God and life. But the creed made by the bishops at Nice changed all this into a penal system, attached penalties and punishments, and enforced these by the cruel and brutish force of civil power. Christ gave his life to man; but this law brought death to society. Christ caused men to love one another; but this law of the bishops was the fountain of hatred, malice and spite. No one was ever accused of loving any one

after the Council of Nice. Christ became poor to make his enemies rich ; but this creed made the many poor by robbing and plundering all who did not subscribe the creed.

This is the nature of all human laws made to govern Christ's church. They have religious forms, religious rites, and religious ceremonies, but are full of the spirit of barbarism which, when blended with the state, and backed by civil power, leads men and women to the dungeon and to the flames for rejecting the law of the church and disregarding the authority of the bishops. When the state protects its citizens and guards them against violent persecution, then these lords of the creed content themselves with slander and detraction, and robbing men and women of their good names in society. It makes no difference whether this human document is in the hands of Catholics or Protestants, the spirit and working are the same. The effort of Protestants to hide behind the statement that "The Holy Scriptures are the only rule of faith and practice, and whatever is not read therein, or may be proved thereby, is not to be required of any man," is a cheat and a fraud. They can not prove their right to change a system of grace, mercy, love and truth, into a system of penal laws, as they did in making the creed. They can not prove by Holy Scripture that men and women are to be excluded from the church "Not for immoral conduct, but only for a breach of our rules." They can not prove that persons are to be excluded from the church for "Inveighing against our doctrine and discipline." They can not prove all the rules of the church, as given in the creed, are scriptural and divine rules; yet they require them all to be observed.

Indeed, there is nothing essential to the creed that can be proved by the Scriptures. To mention but one thing more; they can not prove by Scripture that their bishops hold the high priest's office in the church, and were called of God, as was Aaron.

You may take out all the articles of religion, so called, and leave all the laws, rules and machinery for the priesthood, and the nature of the creed will be unchanged. They could fill the places of those taken out with any other opinions just as good. There is but one way to amend the creed so the people can get any benefit from it, and that is by putting it in the fire and making a light with it—the only light it can ever give—and reducing it to ashes.

Creeds, in their spirit and work, have a history in the church, some of which I will give.

The Nicene Creed, in its persecuting and bloody work, I will give from Gibbon, Vol. II., chapter xxvii. Constantine, with his three hundred and eighteen bishops, imposed on the church a penal system, called the Nicene Creed. Twelve years after this Constantine died. Between him and Theodosius were the reigns of Constantius and Valens, who were opposed to the Nicene Creed, and favored Arianism. Of course, the creed could not be enforced without civil power; but when Theodosius, a true son of the church, came to the throne, he at once, with his edicts and army, commanded the work of subduing all who opposed the creed. "If Constantine," says Gibbon, "had the advantage for erecting the standard of the cross, the emulation of his successor assumed the merit of subduing the Arian heresy and abolishing the worship of idols in the Roman world."

This was the law of Nice in spirit and work. Everybody must accept the creed, whether saint or sinner, Christian or pagan, or be robbed of their property, and banished from the land, either by killing or exiling. This is called making a book to let the world know what we believe.

In his first *edict* Theodosius says: "We authorize the followers of this doctrine to assume the title of Catholic Christians; and we judge that all others are extravagant madmen, and we brand them with the infamous name of heretics, and declare that their conventicles shall no longer usurp the respectable appellation of churches. Besides the condemnation of divine justice they must expect to suffer the severe penalties which our authority, guided by heavenly wisdom, shall think proper to inflict upon them."

"Is this only preaching what we believe, and you can preach what you believe?" Shame on such stupidity; it is a penal law, enforced by human penalties, "which *our* authority shall think proper to inflict."

"The Catholics of Constantinople were animated with joyful confidence by the baptism and edicts of Théodosius; and they impatiently waited the effects of his gracious promise. Their hopes were speedily accomplished, and the emperor, as soon as he had finished the operations of the campaign, made his public entry into the capital at the head of a victorious army. The next day after his arrival he summoned Damophilus to his presence, and offered that Arian prelate the hard alternative of subscribing the Nicene Creed, or of instantly resigning to the orthodox believers the use and possession of the episcopal palace, the Cathedral of St. Sophia, and all the churches of Constantinople."

Damophilus, the Arian prelate, chose confiscation of property, poverty and exile, rather than subscribe the Nicene Creed. "Theodosius conducted Gregory, the orthodox bishop, through the streets in solemn triumph; and, with his own hand, respectfully placed him on the archiepiscopal throne of Constantinople."

We have a law, and by our law he must die, is the tyrannical language and barbarous spirit of the creed. It is not merely a book telling what men believe, but a legal system in the hands of tyrants, enforced upon good people by penalties invented by despots. Gibbon says: "Gregory was deeply affected by the mortifying consideration that his entrance into the fold was that of a wolf rather than that of a shepherd, and that the glittering arms which surrounded his person were necessary for his safety, and that he alone was the object of the imprecations of a great party whom, as men and citizens, it was impossible for him to despise."

Look at this conduct and treatment of men, and think of the modern defense of the infamy, "We just publish what we believe." Is that all? Such a defense is but a silly effort to hide the design of despots in making good people their slaves.

"About six weeks afterwards, Theodosius declared his resolution of expelling from all the churches of his dominion the bishops and their clergy who should obstinately refuse to believe, or at least to profess, the doctrine of the Council of Nice. His lieutenant, Sopar, was armed with the ample powers of a general law, a special commission, and a military force." That was excommunication with the army, but the creeds must have armies of some kind, or they are worthless.

The world will never be without contending parties in religion until human authority is dispelled from the church and people of God, and Christ alone permitted to reign in the hearts and lives of his people, and his will done by them on earth.

“The orthodox emperor considered every heretic as a rebel against the supreme power of heaven and earth; and each of these powers might exercise their peculiar jurisdiction over the soul and body of the guilty.” “The heretical teachers, who usurped the sacred title of bishops or presbyters, were not only excluded from the privileges and emoluments so liberally granted to the orthodox clergy, but they were exposed to the heavy penalties of exile and confiscation if they presumed to preach the doctrine or to practice the rites of their *accursed* sects.

“The rigorous prohibition of assemblies was carefully extended to every possible circumstance in which the heretics could assemble with the intention of worshipping God and Christ according to the dictates of their conscience. Their religious meetings, whether public or secret, by day or by night, in cities or in the country, were equally proscribed by the edicts of Theodosius; and building or ground which had been used for that illegal purpose was forfeited to the imperial domain.”

This was denying to the people, on account of opinions, the right to meet, the right to teach, and the right to worship God, unless the people subscribed the Creed of Nice. It was making Theodosius and his bishops rich, and robbing and plundering all who did not submit to the authority of the bishops of Nice. This is a human creed; what it has done, and what it

will do, in all cases, when civil society does not prevent it.

The advocates of creeds claim to be very innocent now, because they do no such things in America. This is not because the creed is any better, or its spirit and aim improved, but because the people are better, made so by the restoration of love and truth to the hearts and lives of Christian men and women. The great mass of Christian people in this country are a thousand times better than their creeds, because they put not their trust in princes, but in Christ Jesus the Lord, and are governed more by love and truth, than the creed. Creeds and their managers did in this country just what they did under Theodosius and his bishops, till Christ made men free, and the spirit of freedom made creeds largely a dead-letter. For this we thank the Lord and not the creed.

Again, Gibbon says: "The anathemas of the church were fortified by a sort of civil excommunication, which separated them from their fellow citizens by a peculiar brand of infamy. The sectaries were gradually disqualified for the possession of honorable or lucrative employments, and Theodosius was satisfied with his own justice when he decreed that, as the Eunomians distinguished the nature of the Son from the Father, they should be incapable of making their wills, or receiving advantage from testamentary donations.

"The guilt of the Manichean heresy was esteemed of such magnitude that it could be expiated only by the death of the offender; and the same capital punishment was inflicted on the Audians who should dare to perpetrate the atrocious crime of celebrating on an

improper day the *festival of Easter*. Every Roman might exercise the right of public accusation, but the office of '*Inquisitor* of the forth,' a name so deservedly abhorred, was first instituted under the reign of Theodosius."

Theodosius treated the pagans of the empire as he did the Christian dissenters; decreeing that they should believe, or profess to believe, the Nicene Creed, or suffer the loss of property, and banishment from the empire. He attached some of their idols to his chariot, and dragged them through the streets of the city, exhibiting his great piety in his infamous acts. He first decreed that the church should be called the Catholic Church, by which he meant that all pagans and dissenters should be forced into it, or forced out of the empire. This is as near Christian union as a human creed ever accomplished. This first suggested the idea of placing all the world under the bishops of the church. All must shout for the bishop and the Nicene faith, or give up their property and die. It is true to-day, in all societies having a human creed, that pious and godly men, if they oppose the creed, will be excluded, though their lives be ever so pure; while the worthless, and men without much religious feeling, will be retained in the communion of the society, if they will praise and profess to love the authority and creed of the church.

Under the Nicene Creed more than two hundred millions of people lost their homes, their business, and their property; and sixty millions lost their lives between the Council of Nice and the blowing up of the Inquisition in the French Revolution. This should be enough to cause every man who loves

righteousness, truth and humanity, to wash his hands clean from such documents.

I will not tell the story of the operations of the English creeds, nor of Cromwell and his creed-making presbyters. English history does that. The operations of these were: "We have a law, and by our law he ought to die." But I must say something of those good people who fled from the operation of these creeds in Europe to America. With them it seemed to be a question, "Should we remain in Europe and be the persecuted, or fly to America where we can be the persecutors?" But in order that we may see how the good people of this country caught the spirit of persecution, we must give one extract from Neal's History of the Puritans, in regard to the Westminster Assembly of Divines. The assembly voted that all ordinances concerning the church government, referred to committees, be brought in and debated, and that the ordinance concerning blasphemy and heresy be now determined, which was done accordingly. This was one of the most shocking laws I have met with in restraint of religious liberty, and shows that the governing Presbyterians would have made a terrible use of their power had they been supported by the sword of the civil magistrate. The ordinance is dated May 2, 1648, and ordains "That all persons who shall willingly maintain, publish or defend, by preaching or writing, the following *heresies*, with obstinacy, shall, upon complaint and proof, by the oaths of two witnesses, before two justices of the peace, or confession of the party, be committed to prison, without bail or mainprize, till the next jail delivery; and in case the indictment shall then be found, and the party upon his

trial shall not abjure his said error, and his defense and maintenance of the same, he shall suffer the *pains of death*, as in case of felony, without benefit of clergy; and if he recant or abjure, he shall remain in prison till he finds sureties that he will not maintain the said heresies or errors any more; but if he relapse, and is convicted a second time, he shall suffer death as before" (p. 483).

Theodosius, in all his edicts and horrid laws in establishing the Catholic Church, never did anything more tyrannical and more destructive of civil liberty and personal rights than this. The very idea that a man is responsible to a set of clerical tyrants for his personal views of religion, is of the devil, and the devil is the instigator in all such work. The great mass of the people in the church have always meant what was right, and been right in their treatment of their fellow men, if these clerical despots had not forced them to wrong-doing. They heard nothing but the bishop, the head of the church, the vicar of Christ, the successor of the apostles, clothed with all authority to legislate for Christ's church and say what men shall believe and think, and what they shall not think. The result was the bishop assumed the place of a despot, and played the role of a tyrant among his brethren, and made them do his will, and not the will of Christ. The spirit of the creed came to America from Europe in the preachers who fled from that spirit in others. No sooner were they settled in this country than the same spirit commenced business here.

Think of the blue laws of the clergy in New England, the whipping-posts, the prisons, heavy fines on Baptists and others for preaching the gospel, holding meetings without their permission, or opposing

something the clergy of New England and Old Virginia taught. The remembrance of these things is not pleasant to me, because my ancestors were among the citizens of Virginia from an early day. But, thank God, they were among the Baptists, and were the persecuted, and not the persecutors.

In 1663 several acts of the Assembly of Virginia made it penal in parents to refuse to have their children baptized; and prohibited the Quakers from assembling, and made it penal for any master of a ship to bring a Quaker into the state. By the law, passed about this time, every person was compelled to go to church every Sunday, under the penalty of fifty pounds of tobacco. But Quakers and non-conformists were liable to the penalties of the twenty-third Elizabeth, which was twenty pounds sterling for every month's absence. Quakers were farther liable to a fine of two hundred pounds of tobacco for each one found at their meetings.

“The persecutions of the Baptists in Virginia did not extend so far as in some of the other states; at least, I can find no documents to authorize me to say it extended farther than fines, imprisonment, and an unguarded use of the tongue. James Ireland, a Baptist, was imprisoned in Culpepper jail, and treated very ill in other respects for his tenets. Mr. Thomas, also an active and useful minister, was much persecuted. The object of these laws was to protect the Episcopal Church and the salary of the ministers, which was fixed at sixteen thousand pounds of tobacco.” In these statements about Virginia laws I am following A. Campbell, in his work on baptism.

In 1768 John Waller, Lewis Craig, James Childs, and others, were seized by the sheriff and hauled before three magistrates, who stood in the meeting-house yard, and who bound them in the penalty of one thousand pounds to appear at court two days after. At the court they were arraigned as disturbers of the peace. On their trial they were vehemently accused by the lawyer, who said to the court: "May it please your worships, these men are great disturbers of the peace; they can not meet a man on the road but they must *ram a text of Scripture down his throat*. As they were moving through the streets of Fredericksburg, they sang the hymn, 'Broad is the way that leads to death.' " Waller and his companions continued in jail forty-three days, and were discharged without any conditions. While in prison they continually preached through the grates, and although the mob prevented the people from hearing as much as possible, yet many heard to their permanent advantage.

On the 10th of August, 1771, while Mr. Webster was preaching from these words, "Show me thy faith without thy works, and I will show thee my faith by my works," a magistrate pushed up and drew back his club to knock him down. Some person caught the club and prevented mischief. Being backed by two sheriffs, he seized Messrs. Webber, Waller, Greenwood and Ware. They were committed to prison. They were retained thirty days in close confinement, and fed on bread and water.

This is a small specimen of the Episcopal Creed persecuting the Baptists in Virginia; but this creed is not alone, for other Protestant creeds have manifested

the same persecuting spirit. "In the good old State of Massachusetts the Baptists suffered much for many years. In this state, in the year 1644, we are informed by Mr. Hubbard, that a poor man by the name of Painter suddenly became a Baptist; and having a child born, would not suffer his wife to carry it to be baptized. He was complained of to the court, and was enjoined by it to suffer his child to be baptized. He had the imprudence to tell them that infant baptism was an anti-Christian ordinance, for which he was tied up and whipped."

About this time a law was passed for the suppression of the Baptists. "It is ordered and agreed that if any person or persons within this jurisdiction shall either openly condemn or oppose the baptism of infants, or go about secretly to seduce others from the approbation thereof, or shall purposely depart the congregation at the ministration of the ordinance, or shall deny the ordinance of the magistracy, or their lawful rights to make war, or to punish the outward breaches of the first table, and shall appear to the court wilfully and obstinately to continue therein, after due time and means of conviction, every such person shall be sentenced to *banishment*."

This is the nature and spirit of all human creeds. It is plain to be seen that they change the grace, mercy and love of the gospel into a legal system, and the goodness of God, that leads to repentance, into the most horrid persecutions.

The sin of the Baptist was rejecting infant baptism, and denying the right of the magistrate to punish church members for their religious faith. But creeds can only slander and rob them of their good names, when not

backed by civil power. That they might imprison, fine, and steal men's property, the right of the magistrate must not be called in question. But one more extract from Benedict's history of the Baptists, and I am done with this persecuting spirit for the present: "All letters and remonstrances proved ineffectual with the New England divines. They held fast their integrity, and in 1651 the Baptists were unmercifully whipped, and not long after the Quakers were murderously hung."

This is enough. This is the spirit and nature of a creed. The man who is full of the truth of the gospel is full of love, mercy and kindness; but the man who is full of the creed of men, is full of the spirit of the men who made it. God is to be praised that few of any party, except the Catholic, believe the creed of the church. The great mass know but little about it, and care less than they know.

The trouble is not with the common people, and never was, but with the clerical despots for whose benefit the creed was made. See the bishop stand up to create a deacon, placing his hands on the man's head, and say: "Receive thou authority to *read* the Word of God, and to preach the same."

Think of a man giving men the right to *read* and tell what God has said. These great, swelling words of vanity, Bro. G. W. Elley used to say, are "Toploftical." See the inflation in the prayer of the creed: "Lord, grant that all who are dedicated to thee by *our* office and *our* ministry." So the claim that baptism and the Lord's Supper must be administered by *our* office, or they are not valid. I have been through the war on this point.

A few examples of the working of the creed in this free country :

In 1827 Dr. Jennings, of Baltimore, was publishing a paper called *Mutual Rights*, meaning the people had some rights in the church as well as the clergy. An old gentleman in Virginia, who served four years in the army of the Revolution, subscribed for *Mutual Rights*, and read it. A young man, in charge of the church, cited the old man to trial ; appointed the committee to try him "For reading a paper not acceptable to the church." The old man, in his defense, said : "I served four years in the army to gain the independence of this country, and now, in the feebleness of old age, all I ask for my services is the privilege of reading a paper, if I wish to do so. I have been a member of the church forty years, and hoped to live and die in it." Then turning to the young man he said : "I heard you preaching yesterday, and you told of the two birds that sang to each other. One said : 'I love you, I love, I love you ;' the other said : 'Show it, show it, show it.' Now, if you love me in the feebleness of my old age, show it." He then sat down in tears. The young minister maintained the authority of the creed and of the clergy, condemned the old man and put him out of the church, and sent him to his grave in sadness. This is what creeds do. Such men as this young minister may get to heaven, but I would not take their chances for a world like this.

When Dr. Beecher said, "The confession of faith must be interpreted by the Bible," and Dr. Wilson said, "The confession of faith is the interpretation of the Bible," Beecher was charged with heresy, cited to trial, and condemned as a heretic for saying the Bible

was above the creed, and he, with five hundred other preachers, with sixty thousand members, were excluded from the church. This is what the creed does.

About 1840 Rev. J. C. Stiles, pastor of Harmony Church, Kentucky, was publicly condemned without trial, and suspended from the ministry "for the public discussion of the reform measures." Thus the creed was made a gag law, and took from Mr. Stiles the right of free speech in this free country. This is a creed.

Rev. Mr. Preston, a worthy minister of the Presbyterian Church in Georgetown, Ky., in 1843, was cited to trial before the synod for the great crime of breaking the loaf with the Church of Christ in that place. Mr. Preston had hæmorrhage, and was unable to speak. No time was given him on account of sickness, but the synod proceeded to condemn him, without trial, as unworthy of a place among creed preachers.

Within the last year a Methodist minister at Lexington, Ky., went to Texas, and held a meeting without asking permission of the presiding elder of the district. For this offense the elder sent charges against him to his home, and he was suspended from the ministry for a violation of the rules of the church. There is nothing so sacred as clerical authority. Creeds were made to establish this, and bishops will fight for it to the last.

Human creeds make bishops the vicars of Christ and the successors of the apostles, and put into their hands the keys of the kingdom. Creeds give to bishops the authority that belongs to Christ alone. Creeds change the grace, mercy and love of the

gospel into penal laws, with cruel and heartless penalties to enforce them.

There is, there can be, no union, no love, no harmony among God's people till bishops become what God made them, the servants of the church; and Christ is recognized as the head, the only creed, and the only authority among Christians. Then the church can go forth as one people, as one body, to gain the world to Christ, and make of it one loving brotherhood.

EPISCOPACY DEFINED.

There are many preachers who have given little or no attention to the claims of episcopacy. There are some little fellows, who have a little pope in their stomachs, who are afraid to say anything against episcopacy, lest they should break their own heads. With them it is a question whether Episcopal bishops shall have supreme authority in the church, or whether they shall have it. But more of this at another time. It is my purpose to give the Episcopal claim in the language of G. T. Chapman, D. D., one of the brightest intellects in the Episcopal Church in this country. I do not propose to answer now ; I only want episcopacy defined so it can be understood by all, and the answer will come later. Before I proceed to quote from Mr. Chapman, I wish to show, from another source, that episcopacy is pure paganism, and came from the pagan world, and not from God. Episcopacy is made up of three orders of priests—bishops, presbyters and deacons. The bishops are the highest order, the presbyters are the second order, and the deacons are the lowest order. The presbyters obey the bishops, the deacons obey the presbyters, and the people obey the deacons. The presbyter is the subordinate of the bishop, and the deacon the subordinate of the presbyter, and the people of the deacon. The bishop is, in the church, clothed with supreme power and authority, and is “in the place of God and the apostles.”

Hence, the church is the Episcopal, or bishop's, church. The bishops must be obeyed in all things, or we will all be condemned. Now let us hear Zoroaster on the three orders of the priests, and see what perfect agreement there is between him and Mr. Chapman:

“It will now be necessary to afford some information respecting the priesthood, and the ceremonies, rites and worship of this system. Of the priesthood there were *three* gradations, or orders: Herboods, or ordinary priests; Mobeds, or superior priests; and the *Dustur*, or superintending priest. The Herboods were the lowest class of the Magi; and as far as we can now form any conception of their duties, it would seem that their office bore some analogy to that of the Hebrew Levites, excepting that the Herboods were competent to sacrifice. Unlike other ancient nations, the Persians did not allow a layman to sacrifice. The presence of one of the Magi was essential to the performance of this rite.

“Above this lower grade of Magi were the Mobeds, which term seems to have comprehended the ideas of perfect, judge, superior. They hold a superior rank to the Herboods, and were subordinate to the *Dustur*—a kind of intermediate of the affairs of religion in their several localities. There was never but one *Dustur*—high priest—at the same time. He held a position somewhat like to an archbishop, or rather a metropolitan, who was acknowledged the successor of Zoroaster, and deemed the supreme head of the Church” (Ancient Universal History, Vol. IV., p. 93).

Upon this Smith remarks: “Some authors have expressed considerable gratification at the similarity which they have perceived between regulations of this

priesthood and that which obtains in Episcopal Churches. In one particular, however, the parallel does not hold; for the Magian priesthood had no fixed salaries, being paid voluntarily for each service as it occurred. Some writers have given copious rules, which were established for the regulation and direction of the Magi; but it seems more than probable that these were drawn from the practice of the modern Parsees, rather than from the institutes of Zoroaster. Yet, at the same time, since this religion has been continued from the era of Darius Hystaspis to the present day as the settled religious belief and practice of the same people, even the usages of the present time may in some measure illustrate ancient observances" (Gentile Nations, p. 305).

Again: "But there is one feature of this whole system which deserves special and particular notice. If Babylon had the unenviable distinction of introducing and establishing the great pre-Christian Antichrist, Persia appears to have carried out his development to the utmost limits; so that we can scarcely find an essential element of popery that did not form a part of this system of Persian faith" (p. 308).

Again: "The great principles of priestly authority and efficacy were fully taught and enforced. In reading the following remarkable proof of this point, let it be remembered that the term *Dustur* stands for high priest, archbishop, or, perhaps, even more accurately, supreme pontiff (p. 309).

"It is manifest, from the principles of religion, that we must concede due authority to the *Dustur*, and must not deviate from his commands, as he is the ornament and splendor of the faith. Although thy good

works may be countless as the leaves of the trees, the grains of sand, the drops of rain, or the stars in the heavens, thou canst gain nothing by them, unless they be acceptable in the sight of the *Dustur*. If he be not content with thee, thou shalt have no praise in this world. Therefore, my son, thou shalt pay to the *Dustur*, who teaches thee the tithe of all thou possess-est, wealth and property of every kind, gold and silver. Therefore, thou, who desirest to enjoy paradise to all eternity, pay tithes to the *Dustur*; for if he be satisfied with thee, know that paradise is thine; but if he be not content with thee, thou canst derive no portion of benefit from thy good works; thy soul shall not find its way to paradise; thou shalt have no place along with angels; thy soul can never be delivered from the fiends of hell, which is to be thy eternal abode: but pay the tithes, and the *Dustur* will be pleased with thee, and thy soul shall get to paradise without delay. Truly, the *Dusturs* know the religion of all faithful men" (Dabistan, Vol. I., p. 313, Hyde's Translation).

"Can priestly claims be carried beyond this? And then this priesthood was divided into regular gradations until the series terminated in the *Dustur*, or 'supreme pontiff.'

"In addition to these elements, analogous rites were established. As soon as a child was born, it was purified by the sacred *hom*. The priest was present when the child received its name, immediately after which the infant was taken to the fire temple, when the priest poured water into the ring of a holy tree, and from thence into the mouth of the child, at the same time offering up a prayer. At seven years of age the

child was confirmed, after receiving instruction, passing through certain ablutions, and being dressed in a particular costume, one part of which it was necessary for the priest to make with his own hands. The 'holy water' was also an important thing in these rites. Finally, the sacred *hom* was administered by the priest, just in the same manner as extreme unction, immediately before the death of a believer" (Gentile Nations, p. 310).

"What, then, was the character of the religion of Persia, as a system? Like its predecessor and prototype in Assyria, it was the soul of despotism" (p. 311).

And like all forms of Episcopal rule, which are anti-Christian and despotic. You can not place all authority in the hands of any one man, without making a despotism. We do not wonder that Wesley said, many years ago, "I regard English bishops as heathenish priests and mitred infidels." But we must let Chapman, in his lecture on the "Ministry and Worship of the Episcopal Church," tell his own story:

"And now comes the question of greatest moment to those who would enlist under the banner of the true apostolic church, and the ministry it has received of the Lord Jesus. . . . Where is it to be found? I answer, where the offices in question are duly called and ordained. Wherever, according to the institution of the apostles, embued with power from on high, there are these three orders in the ministry: Deacons, authorized to preach the gospel and baptize; priests or presbyters, having the additional authority to commemorate eucharist; and the bishops, who alone possess the greater power of celebrating the holy rites of confirmation and ordination (p. 27).

"It is, consequently, very generally admitted that all the Mosaic institutions were typical of the Christian; that we have rites and ceremonies in the Christian, which exactly correspond with those ordained of God to be used in the Jewish Church. Baptism affords a familiar and well-known illustration. It comes in the place of circumcision, and as such is frequently referred to by the sacred writers, and by Christ himself when reproving the blindness of Nicodemus.

"The Lord's Supper is another. It answers to the feast of the passover among the Jews.

"With these remarkable coincidences existing between the churches of the old and new dispensations, we might, therefore, brethren, very naturally look for another resemblance in the order of men who were set apart to administer the respective sacraments of the law and gospel. And we have it. In the Jewish Church there were three orders in the ministry, the high priest, the priest, and Levite; the first being of greater dignity and power than the second, and the second than the third. In the Christian church the same distinction in relation to number and authority has always obtained. It was thus during the actual ministry of Christ. He himself occupied the *first rank*, the twelve apostles the second, and the seventy disciples the third" (p. 30).

Then, on page 31, he quotes two passages which speak of Christ as "high priest," and says: "High priest implied inferior priests, and they existed in the persons of the apostles and the seventy disciples." On page 33 he says: "An Episcopalian is one who believes in the divine institution of three orders in the Christian ministry, having an Episcopal or bishop for the first and highest."

After asserting that he has proved the apostolic office of a deacon, and also of the presbyter or priest, he then asks: "Was there another?" To which he answers: "In one point of view there are none that can, or do, deny it; for the twelve apostles were all living at the time that they ordained elders in the church, and laid their hands upon the seven deacons. And as their office is universally acknowledged to have been superior to either of the others, it would appear that during their existence, at least, the analogy drawn from the Jewish priesthood is perfect and entire, wanting nothing. The apostle was the antitype of the high priest; the elder of the priest, and the deacon of the Levite. But the opponents of episcopacy assert that the apostolic office died with the twelve and with Paul, called to be an apostle in a miraculous manner. We, on the contrary, most earnestly and zealously contend against this supposed termination of their office. We maintain, as all antiquity were accustomed to maintain, *that it still exists in the person of every regularly ordained bishop*" (pp. 43, 44).

Again: "I am not, therefore, to be deluded with the modern cry that bishops take too much upon them when claiming to be the successors of the apostles in their office and ministry. It is the appointment of God that they should do this; and who is there to darken his counsel or to contend with him?" (p. 62).

Again: "Here, then, brethren, we have a distinct enumeration of the three separate orders of bishops, presbyters and deacons. We have the subjection of the two last, and of all the Magnesians Christians, to the first explicitly stated, and the dangerous consequences of insubordination maintained." Afterwards, if possible,

he yet more distinctly tells them, "I exhort you that you study to do all things in a divine concord; your bishop presiding *in the place of God*, your presbyters in the place of the council of the apostles, and your deacons most dear to me, being intrusted with the ministry of Jesus Christ."

On the same page he says: "He that does anything without the bishops, presbyters and deacons, is not pure in conscience. Again, after enumerating the same three orders, he uses this strong and emphatic language, '*Without these there is no church*'" (p. 69).

On page 68 he uses this strong and emphatic language: "It will, therefore, behoove you to *obey* your bishop in honor of him whose pleasure it is that you should do so."

"But the spirit spake, saying on this wise: Do nothing without the bishop." Again: "But the Lord forgives all that repent, if they return to the unity of God, and to the *council of the bishop*" (p. 70).

"We can reckon up those who were instituted bishops in the churches by the apostles, and their successors, even unto us—to whom also they committed the churches themselves. For they desired those to be exceeding perfect and irreproachable, whom they left successors, delivering up to them their own *place of mastership*. The blessed apostles, therefore, founding and instructing the Church of Rome, delivered to Linus the episcopal office of ruling the church. And in his fourth book, true knowledge is the doctrine of the apostles, according to the succession of the bishops, to whom they delivered the church in every place, which doctrine hath reached us, preserved in its most full delivery. Wherein you can not but

observe how fully Irenæus, who was also a martyr, confirms the doctrine, which I have before manifestly proved from the Scriptures, that the apostolic office was continued, and that it survived in the persons of the bishops who, in his expressive language, *obtained the mastership or rule of the churches*" (Chapman, p. 73).

Chapman says he has manifestly proved all this from the Scriptures. If so, why does he go to Irenæus, or anybody else, to confirm it? Is not the testimony of Scripture enough? If so, why go to some outside and obscure party to confirm its truth?

I suppose he had in his mind some such scriptures as the following, to prove the "bishop's mastership and rule of the church":

"Not for that we have dominion over your faith, but are helpers of your joy: for by faith you stand" (II. Cor. i. 24).

To bishops, Peter said: "Neither as being lords over *God's* heritage, but being ensamples to the flock" (I. Pet. v. 3).

"But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren." Again: "Neither be ye called masters: for one is your Master, *even* Christ. But he that is greatest among you shall be your servant" (Matt. xxiii. 8, 10, 11).

These scriptures manifestly prove to Chapman's mind that bishops have "obtained the mastership and rule of the churches." He says "high priest" implied inferior priests, so master implies slave; and as bishops have obtained the mastership of the churches, the people have been made the slaves of these lordly gentlemen. We need not talk about Christian union

while this condition of things remains in the church. We may unite under Christ as the only Master and the supreme head of the church; but we can not, and will not, unite under bishops who have "obtained the mastership and rule of the churches," and call the church "Our Church." The church belongs to Christ, and not to the preachers and bishops; and he is the only Master, lawgiver, head and ruler of the church. But all this will be demonstrated in my next speech. Meanwhile, I will continue clipping from Chapman.

He quotes the words: "The chief or highest priest, who is the bishop, has the right of giving baptism, and after him the presbyters and deacons, but not without the bishop's authority, on account of the honor of the church" (p. 74). He makes Jerome say: "What Aaron and his sons and the Levites were in the temple, the same bishops, presbyters and deacons may claim to themselves in the church." He also asserts "that the safety of the church depends upon the dignity of the high priest to whom, unless some extraordinary and eminent power be given above all, so many schisms will be produced in the church as there are priests" (p. 75).

He repeats the swelling words of that African saint, Cyprian: "The deacons ought to remember that the Lord chose apostles, that is, bishops and presidents. After the Lord's ascent to heaven, the apostles appointed deacons, for themselves, the ministers of their episcopacy and the church." So we need not be afraid to do anything against God who makes bishops, if deacons need not be afraid to do anything against us, by whom they are made. He

also reproves his presbyters for having, during his absence, readmitted to church membership some that have been before excluded by him, saying, "What danger of offending the Lord ought we not to fear, when some of the presbyters, neither mindful of the gospel nor of their own place, neither regarding the future judgment of the Lord nor the bishop now set over them, challenge, entirely to themselves, with haughty speech and contempt of their superiors, what was never done at all under our predecessors (p. 74).

"Take these authorities, with this opinion and practice, and there can be no room for doubt but that bishops, in virtue of their apostolic rank, alone possessed the power of ordination, and that their sole right was never seriously questioned until the age of Calvin, who, in the sixteenth century, established a new church in which, for the first time, presbyters successfully usurped the authority of their superiors (p. 77).

"In the second place, while we accede to this interchangeable use of the words bishop and presbyter in the Scriptures, we fearlessly and confidently assert that it ended with the apostolic age, and was not afterwards employed by the primitive Christians. Not only does Eusebius the historian say, 'Those very persons were called apostles whom, by usage of speech, the church now calls bishops;' but the celebrated Theodoret, before mentioned, has furnished us with the following just solution of this merely apparent difficulty: 'The same persons were anciently called presbyters and bishops, and those now called bishops were called apostles; but in the process of time the name of

apostle was left to those who were truly apostles, and the name of bishop was restrained to those who were anciently called apostles.' A more triumphant vindication of episcopacy can not be imagined. They who succeeded to the apostolic office, out of reverence to such of their predecessors as were immediately called by Christ, appear to have relinquished to them the more dignified title of apostle, and to have appropriated to themselves the humbler name of bishop, originally bestowed upon the second order of the ministry, in common with that of presbyter; but thenceforward exclusively attached to the first, and never afterwards resumed by the second. The change was only in name; the two offices or orders remained as separate and distinct as they were before. Bishops were what the apostles had been, and presbyters, ceasing to call themselves bishops, looked up to these as their superiors as they had formerly looked up to the apostles, separated to that office by their Lord and Master in person" (p. 78).

To sustain the so-called fathers in their testimony to the truth of episcopacy, he makes the following concession: "It is, indeed, strange to me that well-informed Christians should ever arrive at a different conclusion. It necessarily involves them in this plain and palpable contradiction. They readily receive the brief testimony of the fathers upon some subjects, and they reject it upon one where they are far more voluminous and explicit. For does the Baptist deny that the Scriptures allow of sprinkling or infant baptism? After having exhausted, to no convincing effect, the various passages of the Bible which bear upon the controversy, they can confidently appeal to these very

fathers, and claim the victory in virtue of evidence derived from them" (p. 83).

In the following he came very nearly answering all upon apostolic succession:

"The two words translated apostle and angel are of the same signification. They respectively impart 'one that is sent,' a messenger, and hence the propriety of Theodoret's expression in accounting for the change of title, to which I directed your attention in my last discourse. Those called bishops were called apostles, but in process of time the name of apostle was left to those who were truly apostles, and the name bishop was restrained to those who were anciently called apostles. For when he speaks of their being truly apostles, you are to consider that the first of that order were literally messengers, commissioned to teach all nations, baptizing in the name of the Father, and of the Son, and of the Holy Spirit. But their successors in office being, at length, permanently settled in separate dioceses, in different towns and cities, the title *episkopos*, from which bishop is derived, became more appropriate, inasmuch as it is a compound, answering exactly to our English word *overseer*."

We certainly will have some difficulty in understanding how a bishop, settled in some town or city, can be called the successor of a messenger, sent into all the world to preach the gospel to every creature. It is also difficult to see how a person, who is settled at one place, and only sends others to preach to the people, can be successor of the one who was sent to the people to teach all nations, and baptize them. If Episcopalians had made successors out of evangelists, while they could not have been successors of the

apostles of Christ, there would have been more sense in the claim. The word apostle, as he says, meaning "one who is sent," and apostle of Christ is "one sent" by Christ in person. He sent the eleven, and then he sent Paul; and he had twelve apostles, and no more. The church sent men, but these were the apostles of the church, and not sent of Christ. Apostolic succession is a worthless and wicked assumption of tyrants, the figment of the age, not sustained by Scripture, reason or common sense; and only supported by the assertions of the despots who created it, by elevating themselves to the rank and dignity of an apostle at the expense of the *harmless*.

But we must hear Chapman again: "If bishops were not the successors of the apostles in office, if their powers were not derived from them, then did they usurp their station, and lord it over God's heritage, as the expression is, without one exclamation of surprise, or one manly vindication of the church and the ministry it had received by the appointment of the Lord Jesus. All opposition was hushed as the foot of night" (p. 92).

"All opposition was hushed," as it always is when tyrants have control. He gives the language of Jerome: "Wheresoever a bishop may have been, whether at Rome or Eugubium, at Constantinople or at Rhegium, at Alexandria or at Tani, he has the same merit and the same priesthood. The power of riches and the humility of poverty do not make a bishop either higher or lower, but they are all successors of the apostles." Of this Chapman says: "And this is the very doctrine upon which the English reformers proceeded. They retained the three original orders of

bishops, priests and deacons ; and resolutely and truly maintained that the Pope had no more authority over them than they had over him. By apostolic appointment his predecessors were bishops of Rome, and of Rome only. All other jurisdiction was gradually, and as they proved, wrongfully obtained. Among these reformers were Cranmer, Latimer and others, who were bishops in the Roman Church, and their change to the Protestant faith did not vacate their episcopal rank. They were as good and lawful bishops afterwards, as they were before. The legality of their commission was as little affected by the displeasure of the pontiff, from whom they withdrew, as it could have been by that of the patriarch of Constantinople. Look at the language of Jerome, and you will readily discern that he fully bears me out in this argument. The apostles appointed bishops to preside over the churches in various cities, towns and districts of the country ; but they were all independent of each other, no matter who had the largest or who had the richest diocese ; independent for the very reason that they were all equally the successors of the apostles (p. 98).

“The apostles appointed bishops to preside over churches in various cities, towns and districts,” he says. Then they did not appoint them missionaries, to go and preach in all lands, as they did, so they did not appoint them their successors in office, for the apostles held the office of missionaries, and these were appointed to a local office in one city. This is interesting, and clearly proves episcopacy, because Jerome says so. The bishop may change his sentiments, change his religion, and change his life, but his office stays with him. The office of bishop is like some of the

patent plasters of some of the quack doctors—it seems to stick, and be possessed of staying qualities. Once a bishop always a bishop, no difference what the man becomes. This is edifying and soul-inspiring. If a man was appointed Governor of the state, and moves to another state, would he be Governor in the other state? If a man is the sheriff of the county, and moves to another state, would he still be sheriff in some county there? But the bishop's office is an exception to all offices; it sticks wherever you may go. But we must hear Chapman once more:

“In other words, I can not recognize the doctrine of necessity. I will explain myself by supposing a body of Christians, without a minister, were to be cast upon some desert coast or uninhabited island, and deprived of all intercourse with their brethren of the same faith. In order to enjoy the sacraments of the gospel, would they be justified in selecting one of their number to minister to them, when the apostle expressly says, ‘No man taketh this honor unto himself, but he that is called of God, as was Aaron?’ So also Christ glorified not himself to be made a high priest. I know of no case where the necessity could be greater. But recollect that, in the course of divine providence, they were placed in this peculiar exigency, and why should they not humbly submit to that providence, and by no act of their own interfere with the previous counsels of his Word? I can perceive no good reason for another course, and am convinced that, upon refraining from it, the disabilities under which they providentially labored would never be arrayed against them—would constitute no cause for their final exclusion from the kingdom of heaven. But, as in many

nations, he that feareth God and worketh righteousness is accepted with him; so, in the case of these exiled Christians, would the Supreme Governor of the universe be more pleased with a reverent submission to his ordering the destinies of men, than with the arbitrary assumption on their part of the ministerial office" (p. 110).

Bishops make presbyters and deacons; the deacon, when authorized by the bishop, can preach the gospel and baptize; the presbyter, when authorized by his bishop, can preach, baptize, and administer the Lord's Supper. So these Christian people, when cast away on some desert coast, and no bishop to send them ministers, were doomed to live and die without the gospel, without baptism, and without the privilege of celebrating the Lord's death, because there were none among them who had been "called of God, as Aaron was," who did not belong to the family of Levi? In episcopacy the bishop is the high priest, the presbyters the daily priest, and the deacons the Levites. So Judaism is piled upon us thick and fast. They are all priests, and priests are authorized to officiate at the altar. Christian ministers, in the New Testament, are not called priests. Christ is called the high priest of the Christian profession, and he is the only high priest Christians ever had, and the only one they can ever have. No apostle or bishop was ever called a priest. All Christians are called "kings and priests" and a "royal priesthood." Now, as all God's children are priests, and no one can "administer the sacraments" but the priests, these cast-off Christians were the very persons to preach the gospel, baptize, and celebrate the Lord's Supper. But we will have more of

this at another time. We will now listen to Chapman's speech on Methodist episcopacy:

“And here I am compelled, by a sense of duty, to speak of a separation from the original church of a somewhat different character, although the difference is evidently nominal, rather than real. We have amongst us a denomination respectable for its numbers, and distinguished for the warm fervor of their religion, who, while they reject in terms the ministry of presbyters, do but conform in terms to that of bishops. I need not name them. They trace up their history to the year 1729, and had their origin in the partial secession of a pious and talented presbyter of the Church of England from the pale of her communion. I revere the memory of that good man, although I can not but think him to have been egregiously mistaken in the course he deemed it advisable to pursue. In many respects he was truly a burning and shining light. Upon most doctrinal and practical subjects he preached wisely and well. What his precise views were upon the Christian ministry it is now difficult to ascertain. At one time he would seem to have discarded episcopacy, and at another time to have retained it. Even in one letter he says ‘That bishops and presbyters are the same order,’ and, consequently, have the same right to ordain; and yet he was determined, as little as possible, to violate the established order of the national church to which he belonged; and then he speaks of the English bishops as having a legal jurisdiction, which appears to imply the right of the civil government to mould the Christian church and its ministry agreeably to its convictions of the prevailing necessity or expediency.

But whatever may have been his actual meaning, or whatever opinion he may afterwards have embraced, it is certain that he deprecated an entire separation from the church of his fathers, that he died in her communion, that he never ordained a permanent body of bishops, presbyters and deacons, for the spiritual benefit of his English followers, and that they have religiously adhered to his principles and practice. In relation to his disciples in North America he, however, thought himself justified in appointing two gentlemen joint superintendents over them. To one of these he gave, preceded by a suitable preamble, this testimony under his hand and seal: 'I have this day set apart as a superintendent, by the imposition of my hands and prayers (being assisted by the ordained ministers), Thomas Coke, Doctor of Civil Law, a presbyter of the Church of England, and a man whom I judge to be well qualified for that great work, and I do hereby recommend him to all whom it may concern as a fit person to preside over the flock of Christ.' But if, by this imposition of hands, anything more was intended than the blessing of a good old man upon his fellow laborers in the ministry, or if the word superintendent was designed to be used synonymous with bishop, then are we called upon to believe the strange anomaly that one presbyter, as Mr. Wesley styles himself in the instrument, can advance another to a higher order in the priesthood than he himself possessed; then is the established order of things completely reversed, and inferiors in office are rendered capable of creating and commissioning superiors.

"But the truth is, no such power was claimed, and no such promotion was intended. Some time after

the ceremony had been performed, Dr. Coke left England, and, arriving in America, forthwith laid his hands upon Mr. Asbury, who was to be united with him in the proposed superintendence. For some time they contented themselves with their original title; but at length, sensible perhaps of its ambiguous character, they concluded upon a change, and announced themselves to the public, in an address to the father of his country, as bishops of the Methodist Episcopal Church. With what propriety let the benevolent founder of the sect himself attest. In a letter to Mr. Asbury he thus expostulates with him and his colleague: 'In one point, my dear brother, I am a little afraid both the doctor and yourself differ from me. I study to be little, you study to be great; I creep, you strut along; I found a school, you a college; nay, and call it after your own name. Oh, beware! Do not seek to be something! Let me be nothing, and Christ be all in all. One instance of this, your greatness, has given me great concern. How can you, how dare you, suffer yourself to be called a bishop? I shudder, I start at the very thought. Men may call me a knave or a fool, a rascal, a scoundrel, and I am content; but they shall never, by my consent, call me a bishop. For my sake, for God's sake, for Christ's sake, put a full end to this. Let the Presbyterians do what they please, but let the Methodists know their calling better.' "

This letter was dated Bristol, September 20, 1788, just four years after Wesley sent Thomas Coke to America. The college alluded to was located in Maryland, and called "Cokesbury College." Could Wesley have created a bishop out of the presbyter

Coke, and then written that letter four years after? But we must hear Chapman's comment on this letter, and then talk after:

“And now, brethren, after the recital of language, alike perspicuous and emphatic, I ask you if it can be seriously believed that its reverend author ever imagined himself authorized, or that he ever designed, to consecrate any man to the episcopal office and dignity? It is impossible, it is, at least, equally rational, to believe that black is white and white black. There is, indeed, a mystery hanging over this business, which a divine of the same church has recently attempted to unfold. But my limits, as well as my inclinations, forbid me to be more explicit. It must not, however, be concealed that Charles Wesley, the brother and coadjutor of John, entertained a different opinion of his relative's conduct, and most severely did he condemn it, in a letter to a distinguished divine of our American church. He says: ‘I never lost my dread of a separation, or ceased to guard our societies against it. I frequently told them, I am your servant as long as you remain members of the Church of England; but no longer. Should you ever forsake her, you renounce me. Some of our lay preachers very early discovered an inclination to separate, which induced my brother to publish reasons against a separation. As often as it appeared, we beat down the schismatical spirit. If any one did leave the church, at the same time he left our society. For fifty years we kept the sheep in the fold, and having fulfilled the number of our days, only waited to depart in peace. After our having continued friends for above seventy years, and fellow laborers for about fifty, can anything but death separate us? I can

scarcely yet believe that, in his eighty-second year, my old intimate friend and companion should have assumed the episcopal character, ordained elders, consecrated a bishop, and sent him to ordain lay preachers in America. I was then at Bristol, at his elbow, yet he never gave me the least hint of his intentions. How was he surprised into so rash an action? He certainly persuaded himself that it was right. Lord Mansfield told me last year that ordination was a separation. This my brother does not, and will not see, nor that he has renounced the principles and practice of his whole life; that he has acted contrary to all his declarations, protestations and writings; robbed his friends of their boasting; realized the nags head ordination, and left an indelible blot on his name as long as it shall be remembered.' And then he proceeds to lament that he should have lived to see this evil day. He represents the Methodists in America to have been betrayed and deceived. He even regards them in the light of a new Presbyterian sect. In these last particulars I fully concur with him. And still the preceding quotation, from his brother's letter to Asbury, convinces me that he adopted too hastily the opinion of that brother's assumption of the episcopal character. It explains what was before equivocal in the transaction at Bristol. 'How dare you suffer yourself to be called a bishop? I shudder, I start at the very thought,' is not language to be used by the supposed ordainer of him who ordained Asbury. It rather indicates grief and indignation that his clerical blessing upon Coke, his probable imitation of the incident recorded in the thirteenth chapter of Acts, which was not ordination to the ministry,

should have been so grossly misconceived. And the subsequent expostulation, 'For my sake, for God's sake, put a full end to this. Let Presbyterians do what they please, but let Methodists know their calling better.'

"This expostulation clearly shows that he would not have the presbyter Coke, much less the lay preacher Asbury, confer holy orders, after the usurped example of the Presbyterians, and in virtue of alleged concurrence or delegated episcopal authority.

"It is also necessary to advert to one other circumstance of an extraordinary character. Coke came to this country as superintendent in 1784; but after having exercised the power of ordination for about six years, he appears to have become extremely dissatisfied with himself, and to have been fully convinced of the invalidity of his supposed episcopacy. In this state of mind he wrote to Bishop White, of our church, proposing a reunion of their respective churches, and expressing this opinion of the ministers already ordained by Asbury and himself: 'I do not think that the generality of them, perhaps, none of them, would refuse to submit to reordination.' In a subsequent interview with that distinguished and now venerable prelate, there was also suggested by him a propriety, but not a condition made, of admitting to the episcopacy himself and the gentleman associated with him in the superintendence of the Methodist societies. The projected union was not, however, effected; but to show you that he was still aware of the defect in his assumed official rank, about eight years afterwards he made a written application to the bishop of London to ordain a given number of traveling preachers

in England, for the purpose of administering the sacraments to the people of their connection.

“All these documents I have in my possession, in a printed form, and what do they prove? Most clearly and incontrovertibly that the church, of which I am speaking, has no such episcopacy as is considered by us, or was considered by its founder and first superintendent to be authorized and genuine. Of the former, in addition to his own letter disclaiming in such nervous language the title of bishop, Coke remarks: ‘He did, indeed, solemnly invest me, *as far as he had a right to do*, with episcopal authority; but mark the consequences: he went farther, I am sure, than he would have gone if he had foreseen some events which followed. And this I am certain of, that he is now sorry for the separation.’ Of the writer’s own sentiments enough has been already submitted to convince you that he placed no confidence whatever in his personal pretensions to the office he had exercised. Never did a lawful bishop apply for the reordination of those upon whom he had imposed hands; never could a lawful bishop ask to be consecrated anew. Yet this was the course he felt himself constrained to adopt, and such is the confessedly imperfect fountain of authority from which is derived the ministry of the Methodist Church. Presbyterian ordination it undoubtedly has; but Episcopal it has not” (Chapman, pages 111 to 117).

What I have to say about episcopacy and all of its claims, will be found in my next speech.

EPISCOPACY.

1. Episcopacy claims, first, that there are three orders in the Christian ministry, and only three: bishops, priests and deacons.

2. Bishops are the supreme authority in the church; and neither presbyters, nor priests, nor deacons, can preach the gospel, baptize, or celebrate the Lord's Supper, without the consent and direction of the bishops.

3. The bishop has the sole right of ordination and confirmation. All ministers must be ordained by him before they can preach the gospel, or perform any other ministerial duty or service; and all members must be confirmed by him before they can be admitted into full fellowship in the church. He only can admit members, and he only can exclude them from the church. This claim is proved in the following manner: First, there were three orders in the Jewish nation, high priest, the daily priest, and the Levites. In Christianity baptism take the place of circumcision, the Lord's Supper the place of the passover, and the bishops, priests and the deacons the place of the three orders in the priesthood of the Jewish state and nation. Therefore, no man can take the honor of a Christian minister upon himself, who is not called by God, as was Aaron. This claim places all Christians under the law of Moses; and the penalty of that law was death for a violation of its commands. This is

the reason why presbyters, as soon as they elevated themselves into prelates and assumed to be high priests, commenced killing those who differed from them and would not obey the decrees of the council of bishops. This they kept up for fifteen hundred years, or until modern civilization compelled them to stop their wicked and ungodly murdering. Their next assumption is this: That Christ filled the place of the high priest on earth, the twelve apostles filled the place of the daily priests, and the seventy disciples the place of the Levites. Paul says: "On earth Christ could not be a priest, seeing there are priests who offer gifts according to the law." But never mind Paul; he was not a prelatie bishop, and not to be heard in this case.

But this makes the *three* orders in the lifetime of Christ on this earth; and it is the number three that has *merit* and saves the church. But when Christ died and left the world, the twelve apostles ascended and took his place, and became the high priests among the people of God on earth.

They at once commenced ordaining presbyters and deacons as their subordinates in the priesthood, and thus kept up the three orders of priests. But when the twelve apostles died, the *office* they held did not die with them, but the presbyters, whom they ordained, elevated themselves to the office and dignity they had held, and became the successors of the apostles in the office of high priest, and *vicars* of Christ, and now "preside in the place of God," holding "the master-ship in the church." Christ the successor of the Jewish high priest, the apostles the successors of Christ, and the bishops the successors of the apostles, filling

the apostolic office for all time. This is a beautiful picture—a lovely presentation of the teaching of Christ and the apostles.

The official grace of office is transmitted from age to age, according to Episcopal claims, by one bishop placing his hand on the head of another man, and saying, "Receive thou authority for the office and work of a bishop," and thus constituting him his successor.

In the discussion in Cincinnati between Bishop Purcell and A. Campbell, the bishop held up a long list of names, calling them a continuous chain of many links, extending from Peter's chair in Rome to the present time. But when it was pointed out that many of the links were made of decayed and rotten timber, the bishop did not want to defend them, and exclaimed: "I have no doubt that many of them are to-day expiating their crimes in the penal fires of hell." What a picture this; a chain with one end hooked on to Peter's chair at Rome, and extending directly to hell, and many of the links in the penal fires there, and the other end extending to this land, and furnishing us with all official grace! The grace of office *sticks*; even the penal fires of hell can not burn it out.

There are but two questions for us to settle to dispose of all the claims of episcopacy:

1. Are Christian ministers the successors of Jewish priests? or, Do Christians follow the law of Moses in constituting and setting apart ministers? Is there any analogy between Christian ministers and their work, and the Jewish priesthood and their work?

2. Are bishops the successors of the apostles, and do they hold the apostolic office?

As the authority to confer authority upon bishops, priest and deacons is all in the bishop, and comes to each through his fingers, how does he know, when he places his hands on the head of a man, whether he will come out a bishop, priest or deacon? You may say it is in his mind, and, perhaps, "all in his eye," and he can direct that. Did Christ make and ordain apostles by the imposition of his hands? If so, where do we find it? If not, why do bishops make apostles as he did not? Did the imposition of the hands of officials ever confer an office upon any one since Christ arose from the dead? If so, where is it found in the New Testament? If not, why do men confer offices in that way? Hands were often laid on persons, but was the act to confer an office? When the brethren at Antioch "fasted and prayed, and laid their hands" on Saul and Barnabas, did they confer the ministerial office of bishop, priest or deacon, on them? Did they confer the right to preach the gospel, baptize, and celebrate the Lord's Supper? Paul had been an apostle ten years at that time; and Barnabas was an old preacher from the beginning. This whole subject of conferring office is an episcopal dream.

But did not Paul and Barnabas ordain elders in every church? The common version, made by Episcopal translators, says they did. But these Episcopal translators had a foolish trick of playing on the word ordination, by rendering some twelve or fifteen words ordain; and not one of these meaning what they mean by ordination. The word rendered "ordained" in Acts xiv. 23, is found in only one other place in the New Testament, II. Cor. viii. 19, where it is rendered

"who was chosen;" "who was also chosen of the churches to travel with us with this grace." The word not only expresses a choice or election by the church, but it tells how it was done. The word literally means to *"lift up the hands,"* not to lay on hands. So the choice was made of elders by the people lifting up hands to elect. They were directed by Paul and Barnabas to do this. As in Acts vi., where the apostles called the multitude of the disciples, and said to them: "Look ye out among you seven men of honest report." "And the saying pleased the whole multitude: and they chose Stephen," and the other six the multitude elected to office. The twelve, including Paul, and the seventy, were chosen by Christ in person; and they were his servants, sent by him into all the world to teach what he commanded, and all the others were chosen by the churches and sent by them to teach what the apostles taught them, and to see to, and carry on, all other church work. If the so-called officials would see to it, and get every member of Christ's church to work for Christ and humanity, instead of assuming all authority to do all things themselves, and denying to the people the right to do anything, except to pray and pay all the bills, we would see more happiness, prosperity and success in the church, than has been witnessed in our days.

I will now spend some fifteen or twenty minutes on the claim of apostolic succession, and give some reasons why it is not, and can not, be true.

One point has already been made to prove that bishops are not, and from the nature of their office can not, be the successors of the apostles. The word apostle means "one sent," and apostles were, in the nature of

their calling, missionaries to bear the message of the gospel to the world; but a bishop is a local officer, confined to one church in some city, town or district. Where two offices are so dissimilar, neither of the officers can be successors of the other.

A second reason is, the apostles were reconciled to God by the personal ministry of Christ. Christ was the teacher, and the apostles were his hearers; and they could all say with Paul: "Who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." Now, their so-called successors, if reconciled at all, were reconciled by the ministry of the apostles, and not by the ministry of Christ. In this the apostles can have no successors.

3. My third reason is, the apostles were witnesses of Christ's baptism by John (see Acts i. 21, 22), of his teaching, wonderful works, his whole life and death, burial, and resurrection from the dead; and finally, of his ascension to heaven. They could all say, What we have seen with our eyes, heard with our ears, declare we unto you. When Paul was added to the number, the Lord Jesus said to him: "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee."

So Paul was made apostle by being chosen by Christ, reconciled to God by his personal ministry, and constituted a witness by seeing the person and hearing the voice of that Just One. He could say: "Last of all he was seen of me." Now, I wish to say this, and I say it in all kindness, a witness can not have a successor.

On all occasions these men of God are presented as witnesses of the work of Christ. "And you are witnesses of these things" (Luke xxiv. 48). "And ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth" (Acts i. 8). "Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection" (Acts i. 22). This is repeated so many times that it is not necessary to multiply passages. The apostles were witnesses of all Christ did for men while on earth; and, I repeat, a witness can not have a successor.

If a man should enter one of the courts, and say to the judge, "May it please your honor, I am a witness in the case now pending," the judge would say, "Did you see it?" "No, sir." "Did you hear it?" "No, sir; I was not born when the facts transpired." "How, then, did you get to be a witness?" "Why, a man by the name of Peter was there, and saw and heard all. Linus was Peter's successor, and somebody else was Linus' successor, and I am the successor of somebody else; I belong to a regular succession of witnesses." The judge would either send him to jail for contempt, or to an insane hospital as one demented. Yet upon this false and worthless figment, that a witness can have a successor, we have monstrous, gigantic institutions built up in this world, and ruled and governed by the most heartless despots this world has seen. Do not talk about peace on earth and good will to men, while such men have control in the affairs of religion. They must be set aside, and God's people learn that they are all brethren before we can have

union, peace, love and good will in the family of Christ on earth. One Lord, one lawgiver, one head of the church, and one authority; and then, and not till then, can the people of God be one, and love as brethren.

4. My fourth reason for rejecting apostolic succession as a fable is in the fact that extraordinary gifts, in the apostolic age, were connected with the office of an apostle. These gifts were seen in persons who had been with the apostles, and in places where the apostles had been, but were not seen in any other persons or places on earth. These gifts, no difference where seen, were the demonstration of the apostolic office. They were God's attestation of the claim of the apostles, and the truth of the message they delivered to the people. When Philip went down to the city of Samaria, and preached Christ unto them, "the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which *he did*." But Philip, before this, had the hands of the apostles laid on him (Acts vi. 6). But no one else at Samaria had the gifts of miracles. When the apostles at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John, two apostles who, when they were come, prayed for them, and "laid their hands on them, and they received the Holy Spirit." Why did not Philip do this? Because he was not an apostle. Why do not our modern bishops do this? Because they are not apostles. "Thou hast tried them which say they are apostles, and are not, and hast found them liars." There was a visible display of supernatural power at Samaria, for "Simon *saw* that, through the laying on of the apostles' hands, the Holy Spirit was given." When a

modern bishop lays his hands on some man, and says, "Receive thou the Holy Spirit for the office and work of a bishop," why does not some one see that the Holy Spirit is given? Because these bishops are not apostles, but are a fraud upon the religious public.

A certain Jew named Apollos, an eloquent man, and mighty in the Scriptures, was preaching at Ephesus, knowing only the baptism of John. When Aquila and Priscilla heard him, they took him and expounded unto him the way of the Lord more perfectly. This man having left Ephesus and gone to Corinth, Paul came to Ephesus, and finding certain disciples, he said to them: "Have you received the Holy Spirit since you believed?" They said they had not? "Unto what, then, were you baptized?" They said, "Unto John's baptism." Paul explained this; and they were then baptized in the name of the Lord Jesus. "And when Paul had laid his hands upon them, the Holy Spirit came to them; and they spake with tongues, and prophesied." Why did not Apollos do this? The reason was, he was not an apostle. Why did Paul do this? Because he was an apostle; and God worked with the apostles, and confirmed their claims to the apostolic office. But why reason on this from various cases? Let the Bible tell the story.

When the Lord Jesus commissioned the apostles to go into all the world and preach the gospel to every creature, Mark concludes his account in these words: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Here is my whole affirmation, that extraordinary gifts followed the office of an apostle

and were essential to that office, and confirmative of all they proclaimed. The apostles preached everywhere, the Lord working with them, and confirming the word they preached." Can their so-called successors in the apostolic offices furnish such proof of their claim?

Paul makes the same statement, in other words, in Heb. ii. 3, 4: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*; God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his will?"

1. The word of his salvation was first spoken by the Lord.

2. That was confirmed to us by them that heard him speak it. Were the apostles not the ones who heard the Lord speak the words of this great salvation?

3. God also bearing them witness with signs and wonders, and with divers miracles, and gifts of the Holy Spirit. Can any point be more plainly stated? If one such point could be as plainly made from the Bible in favor of episcopacy, it would go a long way towards silencing opposition to it. But alas, Clement said, Tertullian said, St. Cyprian, Bishop of Carthage, said, Jerome said; but Christ and the apostles depose not on the subject of apostolic succession. Indeed, Mr. Bailey, rector of the Episcopal Church in this city, said to me: "Oh, of course our doctrine could not be proved from the Bible; we have to go to the history of the church, following the apostolic age, to find the order of things in the Christian church." This was

an honest confession, but alas for the cause which has to leave the Bible out.

The trouble about their history is, the very bishops who created episcopacy made the history to prove it. If we permit any assumption to make its own proof, of course, it will be proved. I will permit James Lillie, D. D., M. D., in another place, to tell what the testimony of Cyprian, Tertullian, Jerome, St. Augustine, Gregory and others, is worth.

One other passage, and I will leave this point with you: "Truly, the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds" (II. Cor. xii. 12). The words, "the signs of an apostle," in plain English, mean the proof of the apostolic office, or the apostleship. Paul here presents signs, wonders and mighty deeds, as the proof that he was the apostle of Christ. He had been speaking in the preceding chapter of same, whom he calls "false apostles, deceitful workers, transforming themselves into the apostles of Christ." Then he calls them the ministers of Satan, transforming themselves into the ministers of righteousness, whose end shall be according to their works. What proof did these false apostles bring with them to prove their claims? None whatever, except their own say so. Our Episcopal apostles give the same proof. They say they are apostles; Cyprian said that bishops were successors of the apostles, and, therefore, they are the successors of the apostles, and the only authorized ministry of the church.

But Paul goes beyond all their assertions, and affirms what the people had seen and heard, and were witnesses of. That the signs, wonders and mighty

deeds following him, were the signs of an apostle. These bishops come to us claiming the office, and fail to bring the proof the Lord furnished; and we do not, nor can not, believe them, for this reason. It is one of the most wicked assumptions of the age. Bishops are a legislative body; they make creeds, they change the grace, love and mercy of the gospel into a legal system, and then enforce their own laws by penalties they have invented.

5. There is no necessity for any such succession as Episcopalians claim; for the apostles were the divinely-constituted teachers of the church eighteen hundred years ago, and they are the only divinely-authorized teachers of the church to-day; and it is just as true to-day as it was when John uttered it, that "he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error."

This being true, the man of God will always hear the apostles whom God has attested. Our business and duty is to hear God through the apostles, and let all these self-elevated and self-constituted apostles go to their own place, like Judas. The man who stands by the teaching of Christ and the apostles, will not follow Episcopal bishops in their paganized claims of authority, dominion and power over the lives of men. I submitted four or five arguments I have given here to Mr. Bailey, an Episcopal minister in this city, and he replied: "Of course, in the four things you have mentioned the apostles could have no successors. It was their priesthood I had in mind. There must be some one to take the offerings of the people, and present them to God for them. It was so under the former

dispensation, and we could not expect things to be less perfect in the perfect system than in the types and shadows." To which I answered: "My difficulties increase at that point. Under the law of Moses there was but one high priest at a time. True, there were many, by one dying, and another taking his place, but only one serving at a time. Now, this being typical of things in Christianity, the perfect system, there is, there can be, but one high priest in the church of Christ at a time. This would be a strange type—one high priest in the type, and thousands of bishops filling the high priest's office in the antitype; and in justification of their claim, shouting themselves hoarse by repeating the words: "And no man taketh this honor unto himself but he that is called of God, as was Aaron."

Our high priest was not called of God, as was Aaron, but "called of God an high priest after the order of Melchizedek." Of this Melchizedek it is *said, as a priest, he was* "without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God; abideth a priest continually." As a priest, Melchizedek had no father nor mother in the office before him. His office did not come to him by descent from father to son, as the priesthood of Aaron did. There was no law fixing an age when his life as a priest should begin, nor when it should end; but, like the Son of God, his priesthood was measured by his natural life. He was the first and the last in that office. He had no predecessors and no successors, and was the only priest of the kind in the office he held.

Christ being made high priest after the order of Melchizedek, he has no predecessors and no successors;

and his priesthood being measured by his life, as he lives forever he is priest forever, so Paul affirms. He is "the Apostle and High Priest of our profession, Christ Jesus," and we can have no other. All of this talk about Christ having successors in the priest's office is a slander upon all truth, and is the doings of the man of sin who, "As God sitteth in the temple of God, showing himself that he is God."

Christ is our High Priest, who took not the blood of animals, as Aaron and his sons did, but his own blood, and entered not into the holy place made with hands, as Jewish priests did, but into heaven itself, the true holy place, there to appear in the presence of God for us. To dethrone him, and to elevate some Episcopal bishop in his place, is an outrage upon all that is true, good and right, that it takes an Episcopal bishop to commit and then justify the act by saying, "There must be some one to take the offerings of the people, and present them to God for them." The offering that Christ presents to God for us no one but Christ can make. But there were daily priests, who made daily offerings for the people; can not these self-constituted priests fill their place? I answer, No; not in the New Covenant. The service rendered to God in Christianity is an individual service, and no one can serve God for another in the daily duties of life.

The ax is laid unto the root of the trees; and every tree must bring forth good fruit of its own, or be hewn down. Christ is called "the High Priest of our profession," and all Christians are called "an holy priesthood, to offer up spiritual sacrifices;" and "a royal priesthood;" also, "kings and priests to God;" but no apostle, elder, bishop, or any other

servant of the church, is called a priest in the New Testament. Christians are required by the Lord Jesus to make their own offerings. The very nature of the offerings to be made in Christianity are such that no one can make them but a Christian himself. For example, all Christians are commanded to "present their bodies a living sacrifice." Who can present my body but myself? We are commanded to "offer sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." Who can use my lips, and offer the fruit of them, giving thanks to the Lord, except myself? Feeding the hungry, clothing the naked, visiting the sick, and every benevolent act, for the benefit of others, are offerings that each Christian must make for himself, and no priest can make for him. Paul commended the church at Philippi for having "sent once and again to his necessity. Not because I desired a gift; but I desired fruit that may abound to your account." And adds, "I have all and abound, having received of Epaphroditus the things *which were sent* from you, an odor of sweet smell, a sacrifice acceptable, well-pleasing to God." Will some one tell me of the priesthood which proposed to feed the hungry, clothe the naked, and supply all the wants of the needy, making the offering for the dear people, to relieve them from such sacrifices?

This self-constituted priesthood has always been willing the people should pray the prayers it makes for them, and pay all the bills. When I pressed these things upon Mr. Bailey, he said: "Oh, it is in the sacraments where the priest must act for the people." Then I said: "The sacraments in your church are two,

baptism and the Lord's Supper. Does the Lord Jesus, in the New Testament, require the presence of a priest, or an official of any kind, to make either baptism or the Lord's Supper valid?" To which he replied: "Perhaps the New Testament does not; it does not say very much about it." I said, It says this about the Lord's Supper, Christ gave it to his disciples, and his command was, "Eat you all of it." Who can eat for me but myself? The three thousand on Pentecost are said to have "continued steadfastly in the apostles' doctrine and fellowship, and in breaking the bread and in prayers." The three thousand did it, not some priest doing it for them. In the twentieth chapter of Acts we are told "the disciples came together upon the first day of the week to break bread." The disciples did it, not some priest to do it for them. Paul praises the church in Corinth for keeping the ordinances as he delivered them to them. Then he mentions the Lord's Supper as one they kept. The church did it, not some priest doing it for the church. To this he said: "We could not learn our doctrine from the New Testament, but must go to the history of the church to find the order of things in the apostolic church." This is as well as any of them can do, for the truth is all on one side, and none on the other. There is no truth in episcopacy. It is an assumption of power and authority that God never granted to any set of men on this earth.

Mr. Chapman says Methodists have Presbyterian ordination, but Episcopal ordination they have not. In this controversy between Methodists and Episcopalians I am on the Methodist side, though there is no truth in the claims of either side. Episcopalians

assumed, without any truth, their position, and I claim the Methodists have as much right to assume a falsehood as Episcopalians had. I blame them both for publishing falsehood in support of their claim. Take as an example the first chapter of the Methodist Discipline, upon which the polity of the church is based. There are seven affirmations there made, not one of which is true.

1. John Wesley believed in the episcopal mode of church government. That is not true. His brother Charles did. John said: "I regard English bishops as heathenish priests and mitered infidels.

2. John "sent over to America three regularly ordained clergy." This is not true. Coke was regularly ordained, but Watcote and Vasey were not.

3. Wesley ordained Coke to the episcopal office. This is not true.

4. He sent Coke to ordain Asbury to the episcopal office. This is not true.

5. Wesley delivered to Coke letters of episcopal orders. This is not true. I have the letter he gave him, and "episcopal orders" is not mentioned in it, nor anything like it. That Nos. 3, 4, 5, are not true, see Wesley's letter to Asbury. "How can you, how dare you, suffer yourself to be called a bishop," is not the language of one who ordained Coke a bishop, and sent him to ordain Asbury to the same episcopal office.

6. Asbury was ordained bishop at the Conference of 1784 by Thomas Coke, other regularly ordained ministers assisting. This is not true. There was only one man assisted Coke in the ordination of Asbury, and that was Philip Otterbine. He was not ordained

to the episcopal office, but superintendent of classes. The episcopal office was not mentioned in that Conference. It was not till the Conference of 1787-'88, after Coke and Asbury assumed the office of bishops, that the subject was mentioned in Conference. Neither Coke nor Asbury was ordained bishops, but they assumed the office. (See Drew's Life of Coke, p. 104.) They went up to the Conference of 1787, and asked that the title of bishop might be given to them, as there was very little difference between a bishop and superintendent.

7. The Conference of 1784 unanimously received them as bishops. This was not true in that Conference, nor in any other. It was the Conference of 1787-'88 that received them as bishops, by a vote of sixty for, forty against. A controversy arose over this, which lasted four years, and resulted in a split. The party going off was led by William McKendree, James O. Kelly, and Martin Hagerty. These men organized what they called "Republican Methodists."

The wonder to me is that a society of so many good people, with so many books, schools, and sources of information, would permit that first chapter in the Discipline to remain for a day, when there is not an intelligent preacher in the church who does not know it is wholly untrue. But if that were taken out, their episcopacy would go with it; because that false statement is the only proof they have of their claim to the episcopal office. This was written in 1795, three years after the death of John Wesley. They did not dare write it while he lived. I was once a member of the Methodist Church, and had charge of two classes as leader, for two years and six months.

There were one hundred and sixty members in the two classes. Of these I feel safe in saying that one hundred and forty or fifty were as pious, devoted, conscientious Christian men and women as I have been associated with in any place. There were a few fellows, who made much noise at camp-meeting, who were not much good, ordinarily. Hence, I have always had great respect for, and great confidence in, the great mass of the members of the Methodist Church, and have always treated them as Christian brethren when they would let me. But for the policy of the church, and their assumed episcopacy, I have no respect. There are a large number of the Methodist preachers that I would rather trust an angel, or some other heavenly intelligence, than trust them; yet, among Methodist preachers I have found some honorable, Christian gentlemen, who have been my friends.

I will soon pass away, and will only be remembered by Methodist preachers as a "thorn in their side." But it is not Methodists, but their system that I oppose. It is a system of tyranny, despotism and cruelty, based on an assumed episcopacy, which claims their bishops to be in the place of the apostles of Christ, and to fill the office of high priest in the church. They choose, ordain and commission all preachers. Bishops have made all the human creed of any note in the church, and caused all the divisions in the Christian world. It was bishops who punished men for preaching without authority, and still hold that no man has the right to preach who is not ordained by them, and authorized by them; and that baptism administered by a person not ordained

by them, and authorized by them, is not a valid baptism. When I was a young man, my meetings were constantly disturbed by some fellow jumping up and demanding, "By what authority do you preach?" They have learned a lesson, and are not troublesome now. I thank God, that through the preaching and teaching of my brethren, this baseless assumption of tyrannical power is growing smaller by degrees, and beautifully less.

BAPTISM OF THE HOLY SPIRIT.

My subject to-day will be the baptism of the Holy Spirit. My text is Matt. iii. 10-12: "And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit, and *with* fire: Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

In the beginning of this address I have a few things to say on the language of this passage.

1. The word that is rendered *with* is found in this chapter nine times; six times rendered *in*, once *within*, and twice *with*. If the word means with when it denotes the place, or that in which things are done, the translators should have translated the first verse, "*With* those days came John the Baptist, preaching with the wilderness of Judæa;" and the third verse, "The voice of one crying *with* the wilderness;" and the sixth, "And were baptized of him *with* Jordan." They could not do this, and, of course, they did not. The word *with* water and with the Holy Spirit was an effort to justify an unauthorized practice. I only speak of what they did. I judge them not; God will attend

to that. The word means *in* when it denotes a place, or that in which a thing is done, and *by* when it denotes an agent or an instrument. John baptized in water, and Christ in the Spirit.

2. It will be noticed that each of the three verses ends with the word fire. No one known to me has ever claimed the word fire in the tenth and twelfth verses denoted a spiritual blessing. By what right, then, do men claim that in the eleventh verse it has a meaning precisely the opposite of what it has in its first and last occurrences; and that, too, when a meaning is given the word has not in any place in the New Testament?

In this whole address John had in his mind two classes, the good and the bad; the tree that brings forth good fruit, and the tree that is worthless; the wheat and the chaff. Spiritual blessings are for the good, and the fire for the worthless—the judgments of God upon them. The twelfth verse is the explanation of the two preceding verses. This address was to the Jewish nation, and, as a matter of historic fact, those who received Christ were blessed with many spiritual blessings, and those who rejected him were baptized in fire in their destruction as a nation.

The word that is rendered fire in this place is found seventy-three times in the New Testament, and in no place does it denote a blessing to the good, or the work of the Holy Spirit in purifying and saving sinners. It is connected with judgments, punishments, fiery indignation, devouring adversaries, consuming of things, and even with hell itself; but in no case with the power of God in the scheme of redemption to convert and save men. These are facts worth more to humanity than all the ranting about fire from Daniel's

band down to Mrs. Woodsworth, and all the honest enthusiasts who follow in her train.

3. The baptism of the Holy Spirit is "the promise of the Father," and not a commandment to be obeyed by men. The man who claims to be baptized in the Spirit, and for that reason refuses to obey the command of Christ to be baptized into the name of the Father, the Son, and the Holy Spirit, proves himself disloyal to Christ, and in rebellion against the King Eternal. Any one who is taught and directed by the Spirit of God will do any and all things commanded of God.

Those who claim the baptism of the Holy Spirit *now* also claim that it is the purifying, saving, regenerating and converting power of God. Does the Bible so teach? In every instance in which the word purify is found in the New Testament it is a personal act—something a man must do himself. "Many went out of the country up to Jerusalem before the passover, to *purify themselves*" (John xi. 55). "Them take, and *purify thyself* with them" (Acts xxi. 24). "The next day *purifying himself* with them entered into the temple" (Acts xxi. 26). "Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and *purify your hearts, ye* double minded" (James iv. 8). "Seeing ye have purified your souls in obeying the truth" (I. Pet. i. 22). "And every man that hath this hope in him purifieth himself, even as he is pure" (I. John iii. 3).

(1) Men must cleanse themselves from the wrong in thought, word and deed, and purify their souls in obeying the truth. This is the teaching of the Bible, and this God's way of purifying sinners. It will be seen that in no case was the baptism of the Holy Spirit

the purifying power. This is one of the foolish dreams of the age.

(2) No one was ever saved from sin by the baptism of the Holy Spirit. This is not God's method of saving sinners. Men are said to be saved by faith, by grace, by the blood of Christ, by the life of Christ, by the name of Christ, by calling on the name of the Lord, by the gospel, by baptism, and to save themselves, and to save those that hear them; but in no instance is any one said to be saved by the baptism of the Holy Spirit. It is a claim without support, without reason, without proof, an enthusiastic conceit, a crazy dream.

(3) The baptism of the Holy Spirit is not the regenerating power. God never regenerated a Jew or Gentile by that method. To regenerate is to generate again; so regeneration presupposes generation. Who can understand regeneration without first understanding generation?

Can a case be found where a person was generated or born by receiving something into the heart? If a child is not generated by receiving something into its heart, why do we think of regeneration as something received into our hearts? If we were to talk as foolishly about the birth of a child as we do about the birth of a Christian, the people would think us demented. No figure of speech can change a word so that it has no relation or resemblance to the literal meaning of the word. Since time began birth has been a change of state or condition. What, then, can a rebirth or regeneration be but the change of the religious state or condition of the man born?

Birth does not impart life. There is not one living being upon earth to-day that was not alive before born.

Birth changes the state or condition of the one born, and changes his relations, so he can enjoy the life he had before he was born. When born again we separate from the world and sin, and are introduced into Christ, into a new state and new relations, so we can fully enjoy the life that began in us before we were born.

The baptism of the Holy Spirit was given for a grand purpose, but the regeneration of sinners was not that purpose.

Since the days of St. Augustine, whose theology has been transmitted to us by the writings of John Calvin, and spread through society by his disciples, the Spirit of God is supposed to descend upon sinners, to incubate them, to work a grace in them without the truth of the gospel, without faith in Christ, and prior to faith in him, or knowledge of him. Christ and the truth of the gospel are left out of the arrangement, except as the Spirit may be pleased to use them in some mystic sense. No one intends to make the Spirit the Saviour; yet, in their blind zeal for a senseless dogma, they really make the Spirit the Saviour instead of Christ.

A preacher once said to Alexander Campbell: "I was born again four years before I had any faith in Christ, and had I died any time during that four years, I would have gone straight to heaven." Campbell replied: "If you had, there would have been one infidel there."

When I was debating with Mr. Potter, the best-natured man I ever met in discussion, Mr. Potter said: "Cornelius was born again before the angel said to him, 'Send men to Joppa, and call for one Simon, whose surname is Peter.'" To which I replied: "If

he was, he was born without Christ, for he knew nothing of him till Peter preached Christ to him. If he was, he was born without the Word of God, for Peter was to tell him words whereby he and all his house should be saved; and he was born without being saved when born. But worse still: if he was born before the angel came, he was born without the Holy Spirit, for that he did not receive till Peter preached to him. Here we have something new; a birth without father, mother or seed. Solomon was mistaken when he said, 'There is nothing new under the sun.' A new birth without Christ, without the word of the gospel, without being saved when born, and last, but not least, a new birth without the Holy Spirit—this is certainly something new under the sun. Infidels are in the habit of talking about spontaneous generation; but you have invented spontaneous regeneration." To this my good-natured friend made no reply. He only looked sorry he had said it.

His position was neither orthodox nor heterodox, for neither Calvin, St. Augustine, nor any of the heretics ever taught the new birth prior to receiving the Spirit. The common teaching of these mystic doctors is that "The Spirit of God descends upon and quickens the souls of dead sinners, and thus recreates and regenerates them, and prepares them to receive the faith and the truth of the gospel."

The only allusion Mr. Potter made to the subject was, "I do not know why Mr. Pritchard quotes Calvin to me. Calvin was not a Baptist." To which I replied: "His wife was a Baptist; you are related to Calvin on his wife's side." I submitted the following argument to him, which was in print before I was born.

The question under discussion was, How are men begotten and born again? Is it by the baptism of the Holy Spirit, or by accepting and obeying the truth of the gospel? James answers: "Of his own will begat he us with the word of truth." This settles the point, if James tells the truth, that it is by the word of truth that men are begotten. Peter answers: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (Jas. i. 18; I. Pet. i. 23). That we might not be mistaken as to the living Word that abides forever, Peter adds, "This is the word which by the gospel is preached unto you." The very word which is preached, when the gospel is preached, is the living Word by which men are begotten, and the incorruptible seed by which they are born again. This point is settled if the apostles told the truth. What minister would like to stand before an honest, religious public, and say they did not tell the truth?

Now I have two questions for these incubators of human souls to answer:

1. Are men born again by disbelieving the Word of truth? If so, then all unbelievers are born again.

2. Are men born by believing the truth? If so, then the new birth is through faith, and not prior to it.

This argument has not been answered, and will not be, soon. But the advocates of mystic regeneration do not propose to answer anything; they only propose to ask questions for others to answer. Assuming the total depravity of man, they prove their mystic notions by depravity, and then their depravity by their mystic notions. Hence the questions: "Is not the condition of man since the fall such that he can not turn to God

and accept the truth without the Holy Spirit first preparing his heart to do so?" "Can the dead sinner turn himself to God?" "Could the dead Lazarus raise himself?" Thus making the condition of the sinner just that of Lazarus in the grave. But when pressed with arguments, proving that God regenerates no sinner and sanctifies no saint without the truth of the gospel, they change their ground and say, "God ordinarily regenerates men through the truth, but sometimes without it." Now, if all this mystic work is the baptism of the Holy Spirit, as is claimed, then the baptism of the Holy Spirit is for sinners, and not for saints.

The baptism of the Holy Spirit is not the converting power of the Spirit. This is not, and never was, God's method of converting sinners. No instance has been given, and no instance can be given, where any man, woman or child was converted by the baptism of the Holy Spirit. It was given for a grand purpose, but the conversion of sinners to Christ was not its purpose.

It is a fact that the apostles themselves did not receive the baptism of the Holy Spirit until the day of Pentecost. But a few days before Pentecost Christ said to the disciples: "But wait for the promise of the Father, which ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence." Now, if the baptism of the Holy Spirit was the converting act, then the apostles were not converted till the day of Pentecost. But this is not all; for this being the first instance of the baptism of the Spirit in the history of the world, and that being God's method of the conversion of men, there had not been one conversion on

earth till Pentecost. This conclusion being admitted, David must have been mistaken when he said: "The law of the Lord is perfect, converting the soul."

But were the apostles converted before the day of Pentecost? Did they not *turn* to Christ and follow him before that day? Were they not chosen, commissioned, and made apostles before Pentecost? Did Christ send the unconverted to preach? Did not Christ say, "You are the light of the world," and the "salt of the earth?" Could this be said of unconverted men? Did not Christ say to them, "You are clean, but not all?" They were all clean but Judas. Again, "You are clean through the words which I have spoken unto you." The apostles believed in Christ, loved him, obeyed him, and followed him. If these things do not prove them converted men, what can?

They were reconciled to God and converted by the personal ministry of Christ. Follows it not, then, that they were not converted by the baptism of the Holy Spirit? Because they were converted before they received it. Christ was their teacher, their guide, their life, hope and salvation, while he was with them. And then he left them; and when he left them he promised them another teacher, guide and advocate.

Let us now come to Pentecost, and look at all the facts connected with this first case of the baptism of the Holy Spirit. The first thing we are told is, "Suddenly there came a sound from heaven as of a rushing mighty wind." This the people heard with their ears. This was a stupendous miracle. The second is, "There appeared unto them cloven tongues like fire, and it sat upon each of them." Here was an outward, visible display of power, which the people saw with their

eyes. This was the second notable miracle. When God administers baptism he lets the people see and hear, as we do, when we baptize. When God makes known things to men he uses the eyes and ears, as we do, in giving them understanding. The third thing we are told is, "They were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?" Then some sixteen nations are mentioned, speaking as many languages, which say: "We do hear them speak in our tongues the wonderful works of God." Now that common, plain, Galilean fishermen, not educated men, should stand up and speak in their own Galilean dialect, and every man among the multitude, representing sixteen different languages, should hear in his own tongue, wherein he was born, is one of the most stupendous miracles recorded in the Bible.

Here are three notable displays of supernatural facts: an overwhelming exhibit of divine influence, seen and heard by the people. There was no mistaking that the Lord was there, for the people, saint and sinner, saw and heard what was done. This whole exhibit of power is called the baptism of the Holy Spirit.

Can we claim the baptism, and repudiate every fact essential to it? There is no instance of the baptism of

the Holy Spirit given in the New Testament without the miraculous being the essential feature in it. There is no case given where the people present did not, with their eyes and ears, witness the whole transaction. It was an overwhelming exhibit of divine energy, seen and heard.

Why, then, should we claim a mere emotion, an impression, an excited state of feeling, which no one knows, hears, sees or feels, but ourselves, to be the baptism of the Holy Spirit, and that, too, without one fact to attest the correctness of our claim? This is rendering divine things very cheap, letting them down on a very low plane, and selling out to Mormons, and other pretenders, for a very small price. Schaff, in his "History of the Apostolic Church," page 568, says: "The baptism of the Holy Spirit on Pentecost was miraculous." This proves that light is spreading even among some mystic doctors. We are, then, brought face to face with the miraculous, and must meet the question:

What was the use of miracles in the Jewish and Christian religions? I affirm, and fearlessly affirm, that in the whole history of the Bible a miracle was never used but for one purpose. A miracle was God's attestation to the truth of a message sent from God to man. A miracle proves the presence of God on the occasion, the claim of the messenger to be sent of God, and the truth of the message he brings to men.

All these demands, made by infidels, for a miracle to prove that a man has faith and piety, are the quintessence of stupidity, silliness and ignorance. This would be letting the whole question down into the dirt, and giving up to enemies the defense of God's truth.

A message from God is a supernatural fact, and God always sends supernatural proof to attest the message. When God called Moses to bear a message to Pharaoh and the children of Israel, he did not cause Moses to feel sick, and imagine he was going to die, and then change his feelings into joy and gladness and leave him to guess what it all meant; but as Moses walked along the way under the broad light of the sun of day, he saw a bush in a flame, unconsumed. He was amazed and marvelled, saying, "I will now turn aside and see the great sight, why the bush is not burnt." But as he turned aside to see, "God called unto him out of the midst of the bush." Three things are here proven to Moses: (1) That God was there; (2) That it was God who was speaking, for no man could speak from the midst of that flame; (3) That the message delivered to him was from God, and, therefore, true. "Witness my hand and seal, is the philosophy of the whole question of miracles," said Alexander Campbell, many years ago.

Not to consume more time upon the various wonders in Egypt, you can carry this reasoning into all the wonders in that land, and you will find in every instance that God was there, and that the miracle attested the claim of the messenger, and the truth of the message he delivered. To mention only the case of the leprous hand: This disease was well known in Egypt, often seen there. It was a disease which baffled the skill of all the medical fraternity of that country. When it covered the hand it was but a question of time till it would cover the body, and destroy the life. To see that disease produced in one moment by Moses putting his hand in his bosom, and then to see it disappear in

a moment by the same act, told Pharaoh and Israel that there was a power there, that Moses was a messenger from God, and the message he delivered was from God.

When Balaam was rebuked for his iniquity, the dumb ass, speaking with a man's voice, forbade his madness. He did not think it proved great faith and great piety in the ass. He knew, of course, that the ass was one of the gravest creatures on earth, but not the most faithful nor the most pious. The ass speaking with man's voice was a supernatural fact, and Balaam knew it was God speaking and rebuking him for his conduct.

From this let us turn to the New Testament, and look at some of the plain facts in that. When Jesus came from Galilee to Jordan unto John to be baptized of him, there were assembled there Jerusalem and all Judæa, and all the region round about Jordan. In the presence of this vast concourse Jesus was baptized, and coming out of the water, the heavens were opened above him, and the Spirit of God descended upon him in a bodily shape like a dove. Then came the message, "This is my beloved Son, in whom I am well pleased." There were three extraordinary facts which were above the ordinary course of things: the opening of the heavens; the descent of the Spirit; the voice of God in the message, "This is my beloved Son, in whom I am well pleased." The first two were seen with the eye, the last was heard with the ear. The first two attest the truth of the last. At the final end of his earthly ministry he "was declared to be the Son of God by his resurrection from the dead." His resurrection was a stupendous miracle, and was the demonstration of all

his claims, and the truth of the message of love and mercy sent to all the world in the gospel. It was the miracles, the mighty deeds done by Christ on earth, that proved him to be our Prophet, Priest, King and Redeemer. The people, like Nicodemus, said: "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." It was the deeds, not professions, that proved him God's Son, and our Saviour. I would to God that all Christians, like Christ, would prove their profession by deeds of love and mercy. "Love not in word, neither in tongue; but in deed and in truth" (I. John iii. 18).

When the Lord commissioned the apostles to "Go and teach all nations, and preach the gospel to every creature," he said: "Lo, I am with you alway, even to the end of the world." Mark adds this, "And they went forth, and preached every where, the Lord working with *them*, and *confirming the word* with signs following." So Mark gives my proposition that signs and miracles were to confirm the words to men. They preached everywhere, and the Lord worked with them everywhere, and confirmed the word they preached with miracles and signs. No truth can be plainer stated. Please remember that "everywhere" includes Pentecost and the house of Cornelius. Paul testifies on this subject: That the word of this salvation was first spoken by the Lord, "and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and miracles, and gifts of the Holy Spirit, according to his will." The statement here is that Christ first taught the word of salvation to the apostles, and the apostles taught it to us, and God

witnessed the truth they taught by signs, wonders, and divers miracles.

This is my proposition, plainly stated, that miracles are used to attest the truth of a message sent by man to men from God. He causes men to see the proof with their eyes, and hear the truth with their ears. Well and truly did Paul say in Rom. xv. 18, 19: "Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ, to make the Gentiles obedient, by word and deed. The deed for the eye, and the word for the ear; the Lord working with him, and confirming the word with the deeds." In II. Cor. xii. 12 Paul says: "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." The signs of an apostle are the proofs of the apostle's office. These signs and mighty deeds prove Paul the messenger of Christ, and, of course, the truth of his message. This, then, is the truth, this the voice of revelation: that all miracles and signs prove the Lord working among the people, sustaining his messengers, and confirming the message of truth.

With all of these facts fresh in our minds let us return to Jerusalem and to Pentecost. Here we have the Jewish nation assembled out of every nation under the heaven where that people were found. On that day we have the descent of the Holy Spirit, the sound from heaven, the cloven tongues seen, the gift of tongues by which the apostles spoke many tongues, the confounding of that vast multitude, "because that every man heard them speak in his own language." The multitude of people there assembled were all

amazed, and marvelled, saying one to another, "Behold, are not all these which speak Galileans? and how hear we every man in our own tongue, wherein we were born?"

Now, all this powerful, miraculous, stupendous, and overwhelming display of God's mighty power, seen and heard by the multitude, was the baptism of the Holy Spirit on Pentecost. All these amazing wonders were not intended to convert and regenerate the apostles, nor any one else; but to demonstrate the Lord's willingness to accept, and bless, and save the people, upon condition that they accept Christ, repent of their sins, turn to God, and do what he commands in order to salvation, as preached by the apostles on that occasion. It was the Lord working with the apostles, and confirming the word with the signs following. The apostles preached the gospel of the grace of God to that nation on that day, and the Lord confirmed its truth with signs, wonders, and divers miracles. When the apostles announced that God had raised his Son from the dead, and exalted him to his own right hand, and he having received of the Father the promise of the Holy Spirit, he has shed forth this, which you now *see* and *hear*: "Therefore let all the house of Israel know assuredly, that God has made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." The result of that day's work was, "They

that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls." The three thousand souls were placed one by the side of the other, or added to each other, and thus constituted the first Church of Christ on earth.

This is the story of Pentecost, and God's truth in relation to the baptism of the Holy Spirit. Passing from the Jews and Pentecost to the Gentiles at the house of Cornelius, let us look at the facts connected with this second instance of the baptism of the Holy Spirit. The first thing to be noticed in the vision of Cornelius is the angel of God coming to him and telling him to send for Peter, who would tell him what he ought to do. This was something out of the ordinary course of things, and, of course, miraculous. This vision and talk with the angel caused Cornelius, while waiting for Peter, to call together his kinsmen and near friends to hear the words of Peter.

The second thing to be observed is the vision of Peter, in which he saw "heaven opened, and a certain vessel descending unto him, wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice said a second time, What God has cleansed, *that* call not thou common. While Peter thought on the vision, the Spirit said to him, Behold, three men seek thee." These three men told Peter the story of the vision of Cornelius, and their being sent for him; and the Spirit told him to go with them, "For I have sent them." To see heaven opened full of all manner of beasts, and to

hear a voice from the eternal world speaking to him, was certainly something out of the ordinary course of things, and, therefore, miraculous. Here, then, are two stupendous miracles. The effect upon Cornelius is told by himself: "Now therefore are we all here present before God, to hear all things that are commanded thee of God." The effect upon Peter he told also: "Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." Cornelius was ready to hear all things commanded, and Peter was ready to preach the gospel of the grace of God to the Gentile world. But there were six Jewish brethren with Peter, who had not seen any vision nor heard any voice, who had to be convinced that God accepted the Gentile to salvation as he did the Jew. There was an amazing miracle to convince them. "While Peter yet spake these words, the Holy Spirit fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles *also* was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God."

While Peter spake God worked, and demonstrated by visible signs, to the satisfaction of these six Jews, that he intended the gospel of life and salvation for Gentiles as well as for Jews. So signs and wonders here attest the same truth they did on Pentecost. But the Jewish brethren in Jerusalem called Peter to account for going to the Gentiles, and eating with them. Peter in his defense rehearsed the matter from the beginning, and told of the two visions, the angel telling

Cornelius to send for him, and of the Spirit telling him to go with the men, and concluded his defense in these words: "And as I began to speak, the Holy Spirit fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Spirit. Forasmuch then as God gave them the like gift as *he did* unto us, what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

1. The vision of Peter and the voice of the Lord heard; and the vision of Cornelius and his interview with the angel, as reported to Peter, convinced him of the truth that "God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." Here the miraculous was the confirmation of truth.

2. The descent of the Holy Spirit, and the Gentiles speaking with tongues, convinced the Jewish brethren, who came with Peter, that the Gentiles would be accepted and saved on the same terms as the Jews. In this the miraculous attested the truth.

3. When Peter was called to account and charges made against him for associating with Gentiles, he related all the facts in his defense. And when his Jewish brethren "heard these things," they stopped the persecution, withdrew their charges, and said: "Then hath God also to the Gentiles granted repentance unto life." All these exhibitions of the Lord's working with the apostles, these visions and tongues, were but the confirmation of God's message of love and mercy to the Gentile world.

APPENDIX.*

After fifty-six years of ever-increasing darkness, superstition, and consequent immorality, in 381 Theodosius the Great called the Second General Council at Constantinople. The former had been convened to establish the supreme divinity of Christ; the latter was called to settle that of the Holy Spirit. What blind arrogance! What impious presumption! If these doctrines are divine, it is because God has revealed them in his Book. Though all the eighteen hundred bishops of Christendom had unanimously voted their truth, that truth would not, in the smallest, have been confirmed. If they are not revealed in the Bible, the shouts of assenting bishops would not lend them an atom of evidence.

If John tells us, as he does in the very beginning of his gospel, that the Word was God and made everything that was made, I must believe him to be divine, if I believe John to have been God's apostle. If, at the very moment when the Jews took up stones to stone our Lord, because he called himself God's Son, "making himself equal with God," he told them that he was to be "honoured even as the Father," we must believe him to be God, if we believe him to be a faithful witness. When the Nicene fathers proclaimed, "We believe the Son to be God," and said not one word about Christ's testimony and his apostles', they

* From "Bishops and Councils," by James Lillie, D.D., M.D., Edinburgh.
W. P. Nimmo. 1870.

were drawing away the faith of men from God to themselves. If a man who, before the Council of Nicæa, had refused to believe the testimony of Christ to his own divinity, believed him to be God after the bishops had voted it, that man would have been a believer in bishops, but not a believer in Christ. No wonder the Council of Nicæa was followed, as Mosheim assures us, by superstition, idolatry, and the "corruption of the very essence of Christianity."

For example, Augustine declared that he would not believe the gospel if he were not constrained by the authority of the church. Was not this setting his church above Christ? Christ told his hearers (John xii. 48), "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I spake, the same shall judge him at the last day." That word binds every man who reads or hears the gospel. No set of ecclesiastics calling themselves the Church, are needed to make the man responsible for what he hears, by lending a priestly authority to Christ's word. Christ does not receive authority from man. Christ, at the last day, will hold the man responsible for his gospel, as well as the churchmen who pretend to lend it authority.

Augustine, therefore, was speaking as a bishop, not as a Christian. These characters are very different. A Christian is a man drawing his spiritual life from Christ, and, with all his daily lamented shortcomings, he must be a good man. A *mere* churchman is not a Christian at all. He has put his church in the place of Christ. A man who loves and obeys Christ, must belong to the church. The most conspicuous churchmen we read of are among the most unscrupulous, bloody characters, in history.

Whence did John Bunyan receive his Christianity? From the self-called Church? Nay, *that* church threw him into prison during twelve years, because he would not take his Christianity from her. Whence, then, did he receive his Christianity? From the word of Christ himself contained in the gospels. He did not wait for the bishop's explanations. Christ's pure, simple Word, commended itself to his conscience. Had he rejected it till such time as the bishop gave his word as a confirmation, Bunyan would never have written the "Pilgrim's Progress." He would have been a churchman, not a Christian. We read of a little Jewess falling on a Hebrew New Testament in her uncle's library, and while she conned, all alone, the simple gospels, she became sure that Jesus of Nazareth was the Messiah; and one day when her relatives were talking of Jesus as the deceiver, she horrified them by saying: "He was the Messiah." All the reasonings of Rabbis, and all the persuasions and persecutions of relatives could not dislodge the conviction from her soul, nor frighten her from expressing it. Was she not a Christian? She knew nothing of what calls itself the Church. The Holy Spirit who breathed the words of the evangelists had not waited for the godmother's vows, or the priest's sign and water, to make her "a member of Christ, a child of God, and an inheritor of the kingdom of heaven."

And now the bishops undertake to settle the divinity of the Holy Spirit. Was it not already settled? Had not Christ put the name of the Holy Spirit, along with his own name and that of the Father, in the form of baptism? Had not Paul declared (I. Cor. xii. 11) that the Holy Spirit "divideth his own things to each

just as he pleaseth?" Here are two witnesses, Christ and his apostle. Are they not enough? Do they need the help of the bishops at Constantinople? Any one really receiving the divine testimony, must resent the pretended episcopal confirmation as a grand impertinence, at least, if not an impious profanity; implying, as it does, that God's Word needs the prelates' to make it good.

Besides, though the Scripture ascribes the points mentioned by the bishops to the Holy Spirit, *i. e.*, that he is "Lord and giver of life," etc., it mentions them always in such a connection as to give them a divine life and efficacy. For instance, when Paul tells the Corinthians, "All these worketh the one and the self-same Spirit, that divideth his own things to each just as he pleaseth," he not only teaches them that the Holy Spirit is sovereign Lord in his gifts, but that any glorying in him who has them, or any repining in him who has them not, must be an equal impiety in both. But the creed of Constantinople is different from this; it is *aside from* it. It simply says, the "Holy Spirit is Lord," as if the Father was not Lord. True, it says the Father is Almighty; but by withholding the attribute from the Son and Spirit, it seems to imply that the Father alone is Almighty. This apparent deficiency, some one, whom "the Church" *falsely* calls Athanasius, took in hand to supply, and he presumes to assure us: "Such as the Father is, such is the Son, and such is the Holy Ghost." But how is that? If the Son is begotten, and the Father is not, how can the one be just *such* as the other? So of the Spirit. And yet this pseudo Athanasius curses us all if we do not just believe all he tells us! Such are the endless

absurdities, perplexities, impieties of men, speaking "*aside from the Holy Spirit.*"

They seem to honor the Holy Spirit by calling him "*Lord,*" at the very time they were setting themselves as lords over all who owned the Lord Jesus Christ; for any one who refused to receive their creed was to be persecuted. The sword of Theodosius was to drive him into banishment, or, *in some cases, to take his life.* Was not this "lording it over God's heritage," the very thing that Peter expressly forbade the presbyters (I. Pet. v. 3) from attempting? Did not Paul also tell the Corinthians (II. Cor. i. 24), "Not that we are *lording* it over your faith?" The very thing that Peter forbade, and Paul presumed not to do—lording it over the Church—was the very crime that the bishops took in hand at Nicæa, and were now perpetrating afresh at Constantinople, and that, too, at the very moment (mark the depths of Satan) they affected to call the Holy Spirit LORD!

The impiety of Constantine's bishops at Nicæa, and of Theodosius' at Constantinople, has been going on ever since. At this very moment we see the bishops of England lording it among our lords, and over their parishes, by setting *their* presbyters over them, without ever waiting for the people's vote; a thing which we have demonstrated Paul and Barnabas did not do in Lycaonia, and which no apostle ever presumed to do.

So far, therefore, as these Councils had any effect at all, it must have been to drive faith in God out of the world, and to put faith in men in its stead—of men, too, who, judging by their acts—the only test ("by their fruits ye shall come to know them") were, in general, as proud, as avaricious and as unprincipled as

the worst pagans. Ammianus Marcellinus, a faithful pagan historian, declares "that no wild beasts were so savage to men as most Christians were to each other." Were not the teachers of such Christians "false prophets"? Were they not "tearing wolves"? Gregory Nazianzen, "faithful among the faithless" (at least, comparatively so), confirms the pagan, and testifies that "The kingdom of heaven was converted by discord into the image of chaos, of a nocturnal tempest, and of hell itself."

We have seen how that Arian monster Macedonius handled the orthodox of Constantinople; how he marched to his throne over the corpses of thousands, and sent the Roman legionaries to slaughter the Donatists into submission. But truth compels us to declare that this wading through blood to thrones was not peculiar to heretics. There was no essential difference in this between them and the orthodox. Damasus did not seize the chair of Rome without fighting for it. Ammianus testifies: "The ardor of Damasus and Ursicinus, to seize the episcopal seat, surpassed the ordinary measure of human ambition. They contended with the rage of party; the quarrel was maintained by the wounds and death of their followers; the prefect, unable to resist or to appease the tumult, was constrained, by superior violence, to retire into the suburbs. Damasus prevailed; the well-disputed victory remained on the side of his faction, and a hundred and thirty dead bodies were found in the *Basilica* of Sicinius, where the Christians hold their religious assemblies; and it was long before the angry minds of the people resumed their accustomed tranquility. When I consider the splendor of the

capital, I am not astonished that so splendid a prize should inflame the desires of ambitious men, and produce the fiercest and most obstinate contests. The successful candidate is secure that he will be enriched by the offerings of matrons; that, as soon as his dress is composed with becoming care and elegance, he may proceed in his chariot through the streets of Rome; and that the sumptuousness of the imperial table will not equal the delicate entertainments provided by the taste, and at the expense of, the Roman pontiffs "

Here Ammianus is again borne out, if not by a Gregory, at least by one whom the great Augustine acknowledged as his superior in many things—I mean Jerome. He was the secretary of Damasus, and, though a partisan of the Pope, he confesses there were "*Very cruel slaughters of BOTH sexes*" at the chairing of his saint.

We can not question the justness of Ammianus' connecting the splendor of the papacy with the furious contests of those who aspired to that envied elevation. We formerly noticed similar scenes in Constantinople, when the Nicene Paul was expelled and made way with, by Macedonius and Philip, the prefect of the city. As supreme power had now passed into the hands of Theodosius, who was so zealous for orthodoxy that he would tolerate neither paganism nor Arianism, of course the Arian bishop, Demophilus, when he positively, with singular integrity, refused to give up his principles, had to make way for an orthodox successor.

After a supremacy of forty years, Arianism, which had taken possession of the city when Macedonius marched over the bodies of the orthodox, slain by

the soldiers of Constantius, had now to give place to the orthodox Gregory, conducted by Theodosius at the head of his legionaries, and placed by the emperor's own hand in the patriarchal throne. But hardly had he occupied that envied place when he became sick of his glory. This sad mortification arose from the intrigues of the bishops about the patriarchal throne of Antioch. That tempting prize had just fallen vacant by the death of Meletius, president of the Council. Gregory, who succeeded Meletius as president, wished the excellent Paulinus to be patriarch. But the Eastern faction preferred Flavian, though he had formerly *abjured* the lofty place. This, however, did not prevent Flavian from now accepting the honor. The Western bishops were so disgusted that they withdrew from the Council. Poor Gregory was thus left in the hands of the Egyptians. Though his great popularity as a preacher, combined with the patronage of Theodosius, had secured the unanimous support of the Council to his election as patriarch, yet that election was now questioned, and its validity denied. The high-handed prelate at once resigned, hoping, perhaps, that Theodosius would insist on his own arrangement. But he was mistaken. The emperor did not think proper to interfere with an orthodox majority, which, no doubt, had sounded and tuned him beforehand. No sooner was Gregory expelled, than the Senator Nectarius, yet unbaptized, was chosen to fill his place, and with shameless haste put through the water to qualify him for his sacred office.

No wonder if Gregory did not admire the saints of Constantinople. Gibbon, giving the sum of Gregory's testimony, says: "In an age when the ecclesiastics

had scandalously degenerated from the model of apostolical purity, the most worthless and corrupt were always most eager to frequent and disturb the episcopal assemblies. The conflict and fermentation of so many opposite interests and tempers inflamed the passions of the bishops; and their ruling passions were the love of gold and the love of dispute. Many of the same prelates who now applauded the orthodox piety of Theodosius, had repeatedly changed, with prudent flexibility, their creeds and opinions; and in the various revolutions of the Church and State, the religion of their sovereign became the rule of their obsequious faith. When the emperor suspended his prevailing influence, the turbulent synod was blindly impelled by the absurd or selfish motives of pride, hatred and resentment. The death of Meletius, which happened at the Council of Constantinople, presented the most favorable opportunity of terminating the schism at Antioch by suffering his aged rival, Paulinus, peaceably to end his days in the episcopal chair. The faith and virtues of Paulinus were unblemished. But his cause was supported by the Western churches; and the bishops of the synod resolved to perpetuate the mischiefs of discord by the hasty ordination of a perjured candidate, rather than betray the imagined dignity of the East, which had been illustrated by the birth and death of the Son of God. Such unjust and disorderly proceedings forced the gravest members of the assembly to dissent and secede; and the clamorous majority, which remained masters of the field of battle, could be compared only to wasps or magpies, to a flight of cranes, or to a flock of geese, or to a pack of wolves, for *they* are ruled by hunger and

ferocity; and we have Gregory's testimony that the 'ruling passions of the bishops were the love of money and the love of dispute.' "

No wonder the pious Gregory was disgusted with Councils. He has left on record his experience concerning these assemblies which, though it has been often quoted, will bear quotation once more: "That he had never seen assemblies of bishops which had had a happy end; that they had always increased the disease instead of curing it; that the obstinate contests and desires of victory and lording which ordinarily reigned in them made them mischievous, and that, usually, those who were meddling in judging others, were prompted rather by their malice than by a wish to put an end to their faults."

Before leaving the Council of Constantinople, we may, perhaps, profitably reflect a moment on the remarkable man who called it together. It is not the mere flattery of courtiers and bishops that has styled Theodosius "Great." He conquered Italy, and gave it away; but priests conquered *him*, and made him their slave. It is one of the most memorable and lamentable facts of history that this mighty man laid his head in the lap of the Roman Delilah, and abused his God-given strength to do her vilest work. He was the first thoroughly consistent, indiscriminate persecutor among those called Christians. Constantine persecuted Arians and patronized the orthodox, and then in three years reversed the process; but he did not persecute paganism. This infernal consistency was reserved for Theodosius when drunk with the wine of Rome. The first thing he did on coming out of the laver of Rome's regeneration, was to

send forth his proclamation: "It is our pleasure that all the nations which are governed by our clemency and moderation, should steadfastly adhere to the religion which was taught by St. Peter to the Romans; which faithful tradition has preserved, and which is now professed by the Pontiff Damasus, and by Peter, Bishop of Alexandria, a man of apostolic holiness. According to the discipline of the apostles and the doctrine of the gospel, let us believe the sole deity of the Father, the Son and the Holy Ghost, under an equal majesty and a pious trinity. We authorize the followers of this doctrine to assume the name of Catholic Christians; and, as we judge that all others are extravagant madmen, we brand them with the infamous name of heretics, and declare that their conventicles shall no longer usurp the respectable name of churches. Besides the condemnation of divine justice, they must expect to suffer the severe penalties, which our authority, guided by heavenly wisdom, shall think proper to inflict upon them."

The Council of Constantinople was called to tarry out this enormous mixture of priestly falsehood and ferocious cruelty; and fifteen edicts in as many years were fulminated by Theodosius, to maintain, by legal miseries and murder, the glories of the God-head; of the Father who so loved the world as to send his only begotten Son to die for it; of that well-beloved Son who was willing to die; of that Holy Spirit who continually makes that love effectual (whenever it is felt) in the hearts of men!

The men who, more than all others, helped to put out the eyes of this strong man, and make him abuse his strength to make sport for demons, by torturing

men for the honor of the God of love, were St. Ambrose and St. Augustine. And to gain their point they did not scruple to stoop to the most infamous and ridiculous fabrications. Let us hear the testimony of Mosheim once more (iv. cent., part ii, c. iii., § xvi.): "If the enthusiastic frenzy of the monks exaggerated, in a manner pernicious to the interests of morality, the discipline that is obligatory upon Christians, the interests of virtue and true religion suffered yet more severely by two monstrous errors, which were almost universally adopted in this century, and became a source of innumerable calamities and mischiefs in the succeeding ages. Of these maxims, one was: 'That it was an act of virtue to deceive and lie, when by such means the interests of the Church might be promoted.' And the other, equally horrible, though in another point of view, was: 'That errors in religion, when maintained and adhered to after proper admonition, were punishable with civil penalties and corporal tortures.' Of these, the former was now of long standing; it had been adopted for some ages past, and had produced an incredible number of ridiculous fables, fictitious prodigies, and pious frauds, to the unspeakable detriment of that glorious cause in which they were employed. And it must be frankly confessed that the greatest men, and most eminent saints of this century, were more or less tainted with the infection of this corrupt principle, as will appear to such as look with an attentive eye into their writings and their actions. We would willingly except from this charge Ambrose and Hilary, Augustine, Gregory, Nazianzen and Jerome, but truth, which is more respectable than these

venerable fathers, obliges us to involve them in the general accusation."

How was it possible that a soul, naturally so noble and generous as that of Theodosius, should so abuse his supreme power as to organize that vast infernal system of legal persecution, set forth in the code that goes by his name, and which bound the world in chains of darkness and misery over a thousand years, had his simple, unsuspecting nature not been imposed on and misled by the glaring, infamous fabrications of *St.* Ambrose about the bones of Gervasius and Protasius—fabrications endorsed by *St.* Augustine, and which were merely a sample of the system which was then universal?

Is not this a demonstration that the apostasy predicted by Paul (I. Tim. iv. 1-4) was now triumphant, when "some were to depart from the faith, giving heed to seducing spirits and doctrines of demons, *speaking lies in hypocrisy*, having their conscience seared as with a hot iron, *hindering marriage*," etc.? And if cruelty is the essence of the wolfish nature, were not *Saints* Augustine, Ambrose and Jerome, "the founders of Latin Christianity," as Dean Milman calls them (Lat. Chris., Vol. I., p. 221), and the patrons of Roman blood-thirstiness, as *I* call them—were they not wolves, as well as lying prophets? No doubt Augustine is extolled by Calvinist and Lutheran, Anglican and Roman, as the great doctor of faith. How, then, could he be one of those who were to *apostatize* from the faith? To apostatize is, literally, *to stand off from*; and did not Augustine "*stand off*" from the faith when he betook himself to *lying* in the name of Christ? What was his fine preaching worth about justification and faith?

Was not James the apostle crying in his epistle, “I will show thee, from my works, my faith?” Is it not true that Augustine was showing his faith by slaughtering those who refused to own his Church, and by lying to keep himself and his Church in countenance? These were not Christ’s works; and works are *his* infallible test. “By their fruits ye shall come to know them.”

“With shame and sorrow we hear from Augustine himself that fatal axiom, which for centuries reconciled the best and holiest men to the guilt of persecution, the axiom which impiously arrayed cruelty in the garb of Christian charity—that they persecuted in compassion to their souls” (Milman’s *Lat. Chris.*, Vol. I., p. 127). How are the goodness and holiness of such men to be reconciled with Christ’s test? “By their fruits ye shall come to know them.” Augustine, by his commanding intellect, far more than his master, Ambrose, turned Christendom into an Aceldama; and because, forsooth, he wrote powerfully about God’s sovereignty, original sin, predestination and almighty grace, we must believe him “one of the best and holiest of men,” though covered all over with the blood of the poor heretics (as he branded them), whom he tortured from love to their souls. If these doctrines are true, it can only be because God has revealed them. To maintain them by tortures and murder is to disgrace them.

Augustine was Ambrose’s pupil. He saw his master the greatest man in the world; the keeper of Theodosius’ conscience, who was leading the lion in his chain; but the chain was the chain of darkness, which Ambrose made strong by his vision about the bones of the martyrs, and the miracles wrought by their touch;

the blind man who got his sight, and the demons who were compelled to own the Creed of Nicæa. This monstrous organization of fraud Augustine assented to and testified to. But then he and his teacher, Ambrose, held the Nicæan Creed! Well, even if that creed was true (and I would own it if the truth had been stated in the words of God), surely even the truth might be "held down in unrighteousness"; and in flagrant unrighteousness it *was* held down by Augustine, Ambrose and Jerome, when they shed blood—the blood of their brethren, and told lies, monstrous, elaborate lies, to maintain their tyranny.

Still it will be said: They were sincere; they were honest; they thought they were pleasing God (?) but I deny it. There is no sincerity in telling lies.

But did not Christ tell his disciples (John xvi. 2). "The hour cometh when every one that killeth you will think he offereth service to God?" And did God smile on the offering? They might fancy that God was of their mind; but does not "the mighty God" expressly tell "the wicked" in Ps. l. 21: "Thou thoughtest I was altogether like thyself?" Who can read without horror, Augustine's (61) letter to Dulcitius, who asked advice as to how he should act towards the Donatists, who were driven by despair to self-destruction by the murderous imperial laws; one bishop having made several attempts at suicide, and another declaring he would burn himself and his flock in their own church. Augustine coolly advises him to execute the law in all its rigor, since it was better that some of them should burn themselves than that they should all burn eternally in hell. And what was the crime of the Donatists, except withdrawing from a

church which they thought too lax in its discipline? The very crime of all the Dissenters (so-called) in England. And yet it is common to denounce the *furious madness* of the Donatists. *I* denounce the diabolical cruelty of the Catholics that drove them to it. "Oppression maketh a wise man mad." Moreover, supposing, for a moment, that the burning of some by the fires of their own kindling, from which, as Augustine believed, they went to burn for ever in the eternal flames—supposing, I say, that this self-burning of some had frightened all the rest into Augustine's Church, could he have believed in the conversion of his cowering followers? In making them all cowards, could he fancy he had made them all Christians? Was this Augustine's heaven on earth to be surrounded by crowds of trembling hypocrites, who called themselves Catholics? If there ever was hell on earth, that was it. But it seems Augustine preferred reigning in that hell to ruling, as an under shepherd, the little flock which the love of Jesus might gather around him. And sad it is to say it, but it is truth that must not yet be forgotten, that Augustine's diabolical ambition has been the policy of all the Catholics, Roman and Anglican, that have walked in his bloody footsteps.

The Council of Constantinople, after settling to its satisfaction the supreme divinity of the Third Person in the Trinity, decreed, among other things, that the See of Constantinople should be second to that of Rome. However pleasing this might be to Rome, it was sure to provoke Alexandria and Antioch. Theophilus, patriarch of the former city, became the bitter persecutor of Chrysostom, and by cunningly availing

himself of the antipathies which Chrysostom's unsparing denunciations of vice could not but awaken in the mind of the Empress Eudoxia and her court, contrived at last, by coming from Egypt and presiding in a Council at Chalcedon, opposite Constantinople (for Chrysostom's popularity made it inexpedient to meet in the metropolis), to banish him to the mountains of Armenia.

Theophilus' feud with Constantinople was transmitted to his nephew, Cyril, who succeeded him in the patriarchal throne. This man stands as a saint in Rome's calendar, and well merits the honor if ambition and cruelty are saintly virtues. "Cyril of Alexandria," says Dean Milman, "to those who esteem the stern and uncompromising assertion of certain Christian tenets, the one paramount Christian virtue, may be the hero, even the saint. But while ambition, intrigue, arrogance, rapacity and violence are proscribed as unchristian means; barbarity, persecution, bloodshed as unholy and unevangelic wickedness—posterity will condemn the orthódox Cyril as one of the worst heretics against the spirit of the gospel" (Lat. Chris., Vol. I., p. 145).

This is an awful account to give of a saint. It is much like a picture of a prelatie wolf. If history speaks truth, however, the picture is from the life. For no sooner was this man seated on the throne of Alexandria, than he shut up all the churches of the Novatians, whom he called heretics, seized all their property, and stripped their bishop of everything. He tried to do the same to the Jews and pagans. Cyril, therefore, had all the rapacity of the wolf.

He had also all its cruelty and bloodthirstiness. Of course, Cyril could not carry out his high-handed

confiscations, without encroaching on the authority of Orestes, the prefect of the city. Both Cyril's Christians and the Jews were fond of the theater, and they quarrelled about an actor. To prevent further mischief, Orestes gave notice that he would not allow fighting. One Hierax, a notorious partisan of Cyril who, in church, was in the habit of *loudly* applauding Cyril's pulpit efforts, entered the theater, and the Jews raised a shout that he came there to insult them. Orestes, regarding Hierax as Cyril's tool, and the author of the uproar, ordered him to be whipped. Cyril sent for the Jews, and threatened vengeance if they did not let the Christians alone. The Jews are accused, probably falsely, of having struck the first blow by attacking the Christians. Cyril, it is certain, put himself at the head of his followers, attacked the Jews in their synagogue, slaughtered some, drove the rest out of the city, and seized all their immense wealth.

The monks now flocked to the city to the number of five hundred with arms in their hands, in order to support Cyril. These worshipers of Mary insulted Orestes as an idolater, and one of them, named Ammon, flung a large stone and nearly killed him. The citizens, however, rose and drove the monks from the city. Ammon was seized, tortured, and put to death. Cyril had his body raised. The ferocious ruffian was honored as a martyr. His panegyric was pronounced by the patriarch in his cathedral, who gave him the surname of Thaumasius, the Wonderful. Thus Cyril stood by his friends, the monks.

One of the most indelible stains on the character of this saint is the murder of the famous Hypatia. This woman was distinguished by her beauty as much as by

her profound learning, matchless eloquence, and spotless reputation. The first citizens flocked to her discourses, and Cyril's pulpit was eclipsed. She honored Orestes with her friendship, which made her still more an eye-sore to the faction of the patriarch. The execrable villains, who were banded to support the saint, seized this admirable person, stripped her of her garments, and tore her limb from limb.

This Cyril is one of Rome's saints; the illustrious guardian of the honors of the mother of our Lord! But does not history declare him as bloody as he was rapacious? In one word, was he not a *wolf*? So far I agree with Dean Milman. But I deny that Cyril's special tenet was a Christian tenet.

The tenet by which Cyril is best known, is that which asserts Mary to have been the mother of God. Now, this can not justly be called a *Christian* tenet. Christ never said so, nor any of his apostles. What put it into Cyril's head that he could speak more suitably and truthfully of Christ's mother than Christ himself? Did not Peter lay down the law for every man (I. Eph. iv. 11): "If any one speaketh, let it be as God's oracles." Where do God's oracles speak of God's mother? No! It was not The *Holy* Spirit that inspired the Egyptian wolf with this midnight howl, "*The Mother of God.*"

Had his rival, Nestorius of Constantinople, known how to use his Bible, as a preacher ought, he would not have rushed into long, eloquent, metaphorical harangues about matters of which he knew nothing, any more than the fool who envied him. He answered "the fool according to his folly"; and, as a necessary consequence, "made him wise in his own conceit."

Had he answered him according to the wisdom of the Holy Spirit and of Peter, he would have said: The oracles of God do not speak like you: are you wiser than they? Will *you* teach the Holy Spirit and Peter, who wrote through him? If this had not charmed the wolf into silence, Nestorius might have been sure that, what the wisdom of God failed to cure, was beyond his skill.

Possibly it might have been better to have said not one word, remembering what Paul wrote to the Romans, and has been already quoted: "But I exhort you, brethren, to have an eye on those who are making divisions and stumbling-blocks among you, aside from the teaching which ye learned, and turn away from them." This new title, *The Mother of God*, was dividing Christians into two parties, the Cyrilians who were clamoring for the title, and the Nestorians who were clamoring against it. They were thus falling into hatred and envy, and all the mischiefs springing from hatred and envy. The new title was, therefore, a stumbling-block, as well as a divider. No matter how much Cyril was pretending to honor Christ by honoring his mother. His invention of God-mother was *aside from* God's oracles; and, as it was making divisions and stumbling-blocks, every wise man, in obedience to Paul's direction, should have left him to himself—"turned away from him."

This wisdom, however, was not to be found in the apostasy that was now triumphant. The whole Christian world took sides in this mad strife (except those despised sects of Novatian, Vigilantius, Aerius, etc., whom both sides persecuted), and as the current was running strong towards idolatry in the worship of the

Virgin, no wonder if Cyril had a large majority on his side. The monks formed a noisy part of that majority, and as they were now swarming everywhere, they formed a party equally dangerous and stupid. The monks of Constantinople were at one with those of Alexandria, and one of the former having dared to denounce Nestorius as a heretic when going to offer the sacrifice, as they called it now, and to forbid him the use of his own altar, no wonder if the patriarch lost temper, and as he had the power, commanded the fellow to be scourged and turned out of the city. This measure he served out to the more troublesome of his enemies, for the boy-emperor, Theodosius II., the feeble son of a great father, was, as yet, on his side. The emperor's mother, however, who had the boy in her leading strings, had not yet turned against Nestorius, though he seemed to be opposing the honor of the woman who had brought such honor to the sex.

When Cyril, then, took in hand the great work of pulling down Nestorius, he began by writing four letters: one to his ferocious and faithful body-guards, the monks of Egypt, about their war-cry, "The Mother of God"; another to Theodosius; a third to his mother and sister; and the last to Nestorius. The one to the emperor began by addressing him as "the image of God upon earth; as the Divine Majesty fills heaven and awes the angels; so his serene dignity, the earth, and is the source of all human happiness." Of course, the mother of this god on earth could hardly do less than salute the Virgin as the mother of the God in heaven; and Cyril's letter to her would, no doubt, flatter her as cunningly as that to the son did him. By his "kind talking" and "good talking" Cyril

was showing himself to be one of those "makers of divisions and stumbling-blocks," "*aside from*" apostolic teaching, against whom Paul warned the Church of Rome (Rom. xvi. 17, 18).

It was to Celestine, bishop of that church, that Cyril and Nestorius, the leaders of "the two parties," now appealed for help. Nestorius was the first in his appeal; but unfortunately it was written in Greek, and Celestine could not read it any more than those about him. So it had to be sent to Gaul to the learned Casian to be turned into Latin. Cyril took care to have his memorial turned into Latin before he sent it; and was, therefore, heard first. A Roman Council met and condemned Nestorius. Celestine at once authorized Cyril to insist on a recantation from Nestorius; and in case of his refusal, to pronounce his excommunication. Nestorius insisted, more than ever, on the impiety of the title, Mother of God. Cyril pronounced twelve anathemas against the heretic of Constantinople; but Nestorius hurled as many back at the heretic of Alexandria.

Cyril's bolts, however, fell as harmless as those of his adversary, who was still strong in the favor of Theodosius. The mother and sister, who held him in their hands, however disposed they might feel to worship womanhood in Mary, must have been provoked at the insolence of the Roman priest ordering their patriarch to be silent, and to own himself excommunicated. Theodosius, therefore, denounced Cyril as a mischief-maker, who had filled the world with strife, and even dared to meddle in his imperial palace; and ordered him to await the decision of an Œcumenical Council in the city of Ephesus (431), to be held at

Pentecost: the fifty days after Easter being employed in preparing for the meeting. The imperial device, which had so fatally failed at Nicæa and Constantinople, was to be tried once more, and as the scenes at Ephesus were infinitely more scandalous than ever, as there was no Constantine, or Theodosius the Great, to keep the bishops in order, it would be singular if the results of the Council proved happy. Mosheim declares: "The Council of Ephesus, instead of healing these divisions, only inflamed them more and more, and almost destroyed all hope of restoring concord and tranquility to the Church."

If Mosheim is not mistaken, the wolves were in Ephesus once more. We remember they were there hundreds of years before, when John told the Ephesians they had tried those who called themselves apostles, and found them liars. This claim to apostleship was the sheep-skin which the wolves put on, but the Ephesians at first plucked off the skins, and the wolves were silent "for a season." So Paul's prediction seemed to fail; but it was now, after hundreds of years, to be proved true. Cyril was a cruel, rapacious wolf in Alexandria, both to Jew and Christian. His manners were not improved by the air of Ephesus.

Cyril came full speed, with fifty Egyptian bishops, followed by a crowd of bath men from Alexandria, and women zealous for the "Mother of God." Memnon, the prelate of Ephesus, had thirty of his suffragans. He was a notorious enemy of Nestorius, who had only sixteen bishops, and the rabble of Constantinople and its suburbs. Candidian, count of the domestics, came with troops as the representative of the emperor, to maintain order while the bishops debated, and to allow

no extraneous subjects to be introduced. He was also to permit no bishop to leave the city under any pretext, and to drive out all strangers, monks and laymen, that no hindrance might occur to the deliberations.

The duties of Candidian were very weighty—as delicate as they were difficult. They demanded a clear, determined mind, as well as a ready, strong hand. These the imperial commissioner failed to show in the hour of trial. Pentecost, the time fixed for opening the Council, was now past, but John of Antioch had not appeared with the Eastern bishops. Cyril began to clamor for proceeding to business. Candidian wished to wait for John and the rest, as Nestorius insisted on doing. Letters came from John. Famine and insurrections had kept him in Antioch, and inundations had delayed him on his journey, but he was now six stages from Ephesus. As Cyril, however, did not wish for his presence, he got his faction together, and prepared to commence proceedings. Nestorius would not appear while the Eastern bishops were absent, and Candidian hastened to interpose the imperial authority.

But he knew not how to wield it. Instead of peremptorily, as Theodosius' commissioner, arresting all business, sternly reprimanding their daring insolence in presuming to move a step without him, and ordering them instantly to withdraw if they did not wish to be pulled out by his soldiers, he tried to coax them to await John and his bishops, assuring them they were acting against the rescript of the emperor. They professed ignorance of what the rescript contained, and asked to hear it read. Instead of telling them their demand was a great aggravation of their previous

insolence and ignorance, and that if they did not on the instant disperse he would order in his troops, he actually read the rescript, and at once they shouted: "The Council is now legalized." The commissioner was bewildered. He thought they were expressing their loyal readiness to abide by the rescript; but he was instantly commanded to leave the Council, of which he was not a member, and he walked out. But it was not to come with his guard. Clearly, Candidian was no Cromwell; he had no skill in wolf-taming.

Cyril had now a clear field for his operations. Of course, he took the chair, though it was in his own cause; and his secretary, Peter, stated the dispute between his archbishop in the chair and Nestorius who, as struck with Cyril's and Celestine's anathema, was not allowed to show face. His sixteen bishops were summarily expelled as Nestorian heretics, already condemned. Cyril told them they had already waited sixteen days; and they must now decide what was "for the advantage of all that was under heaven." Nestorius was commanded thrice to come before the Council; and when he refused to put himself into the hands of those who had prejudged him, the Nicene Creed was read. More than one hundred and fifty bishops rose in succession, each assenting to the homousion, and winding up with an anathema on Nestorius. All then broke out in a universal shout of "anathema," "anathema to him who does not anathematize Nestorius." Cyril then finished his *one day's* work by the Council's decree: "Jesus Christ himself, blasphemed by Nestorius, declares him deposed from his episcopal rank, and from all his episcopal functions."

Jesus Christ, indeed! No, it was Cyril; but no doubt Cyril thought Jesus Christ "altogether like himself." It was to no purpose that Nestorius protested he did not differ, in the smallest degree, from anything that the Council had decided. Cyril would not hear him; but declared it was not enough to assent to the Creed of Nicæa. The assent must be given "in the *sense* of the bishops"! As if the bishops were showing an atom of "*sense*" in their mad proceedings.

Five days after this scene of injustice, envy and madness, had been consummated, John of Antioch arrived with his band; but only to be insulted by those who had forestalled them. Candidian, indeed, received them with all respect, and complained of the violence, precipitation and shameless prejudice, of Cyril and his followers. John immediately, under the sanction of the imperial commissioner, presided in another Council of forty or fifty prelates, condemned Cyril and his crew as tainted with Arianism, and deposed the "*most religious Cyril*" (such was prelatic etiquette) and Memnon, and the whole one hundred and fifty, from their sees, cursing them all without exception. Cyril, of course, cursed in return, and as he had more than three to one to help him, he rather drowned the voices of John, Nestorius, and the rest.

While this deplorable scene was going on, Pope Celestine's letters came, and did not mend matters at all. Of course, they confirmed all that Cyril had done. Their curses sounded more awful than ever, when swelled by the anathemas of Celestine (*tantaene animis celestibus iræ*), for of all who have gone into this horrid business of cursing, the Pope, it must be allowed, has distanced all competitors in the compass,

copiousness, and cordiality of his curses. "He clothed himself in cursing." However, when the letters had been read, a little variety was introduced; the saints gave over cursing, and fell to thanksgivings. They all rose and shouted: "Thanks to the second Paul, Celestine; to the second Paul, Cyril; to Celestine, protector of the faith; to Celestine, unanimous with the Council. One Celestine, one Cyril, one faith in the whole Council, one faith throughout the world." Had Paul been present, he might have told the Ephesian prelates as he did the Thessalonians (I. Ep. v. 18): "In everything be giving thanks" to God—not to yourselves; and when they had done their cursing, he might have exhorted them, as he did the Romans (xii. 14): "Bless those who are persecuting you: bless and do not curse;" and reminded them of the words of Him, whose name they had just so awfully profaned (Luke vi. 28): "Bless those who are cursing you;" and he might have concluded: I told the presbyters of Ephesus once: Take heed to yourselves, and to all the flock, in which the Holy Spirit placed you as bishops, to tend the congregation of the Lord, which he purchased through his own blood. *I* know that there will enter, after my departure, tearing wolves among you, not sparing the flock; and from among yourselves shall rise up men speaking crooked things to draw away the disciples after them. My prediction is fulfilled. You have risen up from among the elders, and are now tearing one another in pieces, as well as all who will not follow your crooked ways. Where are the successors of those faithful men first chosen by the disciples' hands, which were guided by the Holy Spirit, and then appointed by apostles to tend the flock of God—the

men who met me at Miletus, and wept on my neck a long farewell? You call yourselves my successors, but when—where did I ever appoint men like you? Where are the descendants of the beloved men whom I warned with tears night and day for two years, knowing what was to come? I coveted no man's silver or gold. These hands supplied my wants and those of my brethren. How many hands are needed to supply yours? And now, "vainly puffed up by the mind of the flesh, and stepping into things which you have not seen," you have come across the sea and from all lands, pretending to honor the mother of my Lord, but really to multiply the stumbling-blocks, over which the nations that are called by his name are falling into idolatry.

"When the people of Ephesus had learned that the fathers of the Council had decided that they might call the Virgin '*Mother of God*,' they were transported with joy. They kissed the hands of the bishops, they embraced their knees, all the city resounded with acclamations." So Cyril declares in one of his letters. The saint was, no doubt, charmed with the devoted kisses of these bawling Ephesians; his episcopal knees were strengthened by the embraces of his slaves. Ephesus was now very like what it was in the days of Paul, about four hundred years before, when the craftsmen shouted two hours: "Great is Diana of the Ephesians." A new idol, called Mary, had supplanted Diana. The glorious temple had merely changed its name. Cyril had come in the place of Demetrius, and the cursing bishops in that of the shouting *craftsmen*. I owe the quotation from Cyril to Montesquieu (*L'Esprit des Lois*, Vol. II., p. 175).

The Council of Ephesus, then, like those of Nicæa and Constantinople, instead of settling the disputes of the Church, was only adding fuel to fire. Here was Council cursing Council, and blood flowing in the streets of the city, while Bishop Memnon was heading an assault on the friends of Nestorius. As Candidian was plainly no match for Cyril and Memnon, the emperor sent a new commissioner called John, to bring them to terms. He was to confirm the sentences of both the Councils. Cyril and Memnon, as well as Nestorius and John, were to be deposed, and he ordered the combatants to appear before him. Nestorius and John of Antioch came at once. Cyril was not so prompt, and Memnon absolutely refused to come.

But now a new perplexity presented itself. Cyril and his band would not tolerate the presence of excommunicated heretics like Nestorius and Bishop John. These, of course, insisted that it was Cyril and his Council that were the heretics. It was natural they should fall to fighting when the cursing failed. So Commissioner John was compelled to call in his soldiers to restore the peace among these self-styled successors of the apostles. When the imperial order deposing Cyril and Memnon was read, the frenzy broke out so fiercely, that the commissioner was compelled, impartially, to arrest both sides. Nestorius and John of Antioch submitted quietly, but Cyril harangued the people, protesting that the doctrine of the apostles was persecuted, but since he was as innocent as an apostle, he would submit like an apostle. His friend Memnon was still at large, but at last he surrendered.

And now what was to be done with the prisoners? Episcopal prisoners are apt to prove dangerous, unless a Cromwell and a Pym are the keepers. Water can not rise above the level of its source, and Commissioner John could not be more energetic than Theodosius and his court. So Cyril was allowed to escape; a committee of sixteen bishops, eight for each side, met at Chalcedon, opposite Constantinople, to decide whether Mary should be styled "the Mother of God."

And now Cyril, like an independent sovereign, carried on the war against Nestorius. He fought with the golden sword, and it proved irresistible with the courtiers of Constantinople, and even with the sister of Theodosius, the powerful Pulcheria. Alexandria was impoverished to supply the rapacity of Constantinople. The Nestorian bishops complained that the Egyptian gold was irresistible. As the imperial balance inclined against them, they began to rid themselves of Nestorius. He found it expedient to resign, and to retire to a monastery in Antioch where he had commenced his career. Maximian contrived to take his place, who was a great patron of the mysterious phrase, "Mother of God!" Pulcheria declared at last for the title, and was glorified by the monks and their rabble, whenever she appeared in public; and Cyril remained victor on the hard-fought field. The miserable retreat of the monastery in Antioch was grudged to the unhappy Nestorius. An edict from his former patron, Theodosius, banished him to the deserts of Egypt. But he was not allowed to rest even in the wilderness. Dragged from one place to another, and worn out with age and fatigue, he found rest only in the grave. This third Œcumenical Council of Ephesus, this monstrous scene of frenzy

and violence, bribery, bloodshed and blasphemy, would not have been complete had it not been followed by an edict of persecution against Nestorianism. Poor Theodosius had summoned the Council for the very purpose of putting down Cyril, and sustaining his favorite Nestorius. And behold the end. "Put not your trust in princes."

Eighteen years after the Œcumenical Council of Ephesus, Flavian was patriarch of Constantinople, and Dioscorus had taken the place of Cyril in Alexandria. Cyril's successor was, if possible, a more violent tyrant than himself. Of course, the old war was still carried on between the two Sees. Flavian had called a synod in his city, which condemned Eutyches, the archimandrite or abbot of a monastery in the neighborhood, as a heretic, for denying the two natures of Christ. This monk had played a great part in those uproars that had wearied the feeble Theodosius into giving up Nestorius. He also happened to be godfather to Chrysaphius the eunuch, who acted as minister to the emperor. This man wished his godfather to supplant Flavian in the patriarchate, and the wrangle about the person of Christ seemed a suitable weapon to effect his purpose.

Eutyches refused to submit to Flavian's synod, and appealed to a general council. Theodosius once more summoned the bishops to meet in Ephesus, and he appointed Dioscorus to preside.

This was, no doubt, the eunuch's management. He knew if Flavian was to be overthrown, it was Dioscorus who could be relied on to accomplish it. The acts of the Synod of Constantinople were reviewed with all the noise, violence and precipitation, of the former Council. Eusebius, of Doryleum, had mainly helped to condemn

Eutyches; and when his question to Eutyches was read as to his acknowledging the two natures, the Council broke out into shouts of: "Away with Eusebius! Banish Eusebius! Let him be burned alive! As he cuts asunder the two natures in Christ, so let him be cut asunder!" Dioscorus puts the question: "Is the doctrine that there are two natures, after the incarnation, to be tolerated?" "Accursed be he who says so!" cried the holy fathers. "I have your voices," said the president, "I must have your hands. He who can not cry, let him lift up his hands." With one voice they all shouted: "Accursed be he who says there are two." Flavian appealed, but he never lived to carry out the appeal; for Dioscorus, Cyril's worthy successor, and his bishops fell upon the patriarch and beat him, so that he died in a few days.

Milman states (*Lat. Chris.*, Vol. I., p. 205) in concluding his account of this Council: "This was the first, but not the last Christian Council, that was defiled with blood." He seems to forget what he mentions (pp. 167, 169), where we are told of Memnon of Ephesus heading a sally at the Œcumenical Council against John of Antioch, "not without much bloodshed"; and of "the battle" of the bishops in the presence of John, the imperial commissioner. What is, however, of far greater moment, is that the first effect of the Council of Nicæa was persecution of the Arians, exchanged in three years by that of the orthodox; and that this went on during fifty-six years, till the Council of Constantinople, when the edict of Theodosius the Great added the persecution of pagans to that of the heretics. The bloody code of Theodosius was continued by his

successors, whether Catholic or Protestant, till near the eighteenth century.

Mosheim declares: "The Greeks called this Council of Ephesus a band or '*assembly of robbers*,' to signify that everything was carried in it by fraud or violence, and many councils, indeed, in this and the following ages, are equally entitled to the same dishonorable appellation."

The conclusion is irresistible, that some infernal fallacy lurked in all these assemblies which, called avowedly to promote concord, invariably ended, sooner or later, in confusion and blood. And that fallacy plainly is that, what the words of God have failed by human perverseness to settle, might be settled by the words of man. Milman says, on the whole, fairly enough (*Lat. Chris.*, p. 157): "Nowhere is Christianity less attractive, and if we look to the ordinary tone and character of the proceedings, less authoritative, than in the Councils of the Church. It is, in general, a fierce collision of rival factions, neither of which will yield, each of which is solemnly pledged against conviction. Intrigues, injustice, violence, decisions on authority alone, and that the authority of a turbulent majority, decisions by wild acclamation rather than after sober inquiry, detract from the reverence and impugn the judgments, at least, of the later Councils."

I would deny that such monstrous scenes are Christianity at all; and I am sure there is no necessity for this last qualification. The Councils denounced and lamented by Hilary and Gregory Nazianzen, were the first, those of Nicæa and Constantinople, etc.; and we have found the mild Mosheim reluctantly ratifying their sentence. "*Decisions on authority* ALONE, when

God has spoken once, yea twice, to whom power belongs" (Ps. lxii.), are really such flagrant impieties that it would be strange, indeed, if they ever had any other result than shame, confusion and misery. It is an awful, but to every one who loves, as much as he trembles at, the Word of God, a delightful demonstration of the lightness of the wisdom and word of man, when weighed against the word and wisdom of God. Twice have we heard this, "*It is written*," saith the fervid, eloquent apostle: "I will destroy the wisdom of the wise, and the intelligence of the intelligent I will set aside—where is a wise one? Where a writer, where a wrangler of this age? Did not God befool the wisdom of this world?" . . . "For the foolishness of God is wiser than men, and the weakness of God is stronger than men" (I. Cor. i. 20; Isa. xxix. 14; xxxiii. 18).

The fatal experiment was again tried only three years after the robber Council of Ephesus, at Chalcedon, the Asiatic suburb of Constantinople. The Council there was called by the Emperor Marcion, an experienced statesman who had married Pulcheria, the sister of Theodosius II. This ambitious woman had controlled her feeble brother, so far as the favorite eunuch did not check her. Theodosius was killed suddenly by a fall from his horse, and Pulcheria found it advisable to share the sovereign power with a leading politician. Marcion showed his policy by making Chalcedon the seat of the Council, as it enabled him more effectually to influence the decisions.

So convinced was Leo the Great, who now ruled at Rome, of this fact, that he labored with all his might to persuade the Emperor of the West to call the

Council at Rome. It is said he even went on his knees to gain his point. This man is extolled by Milman as "the only great name in the empire during his pontificate." He had a majestic presence and a fearless heart. He did not quail either before Attila, "the scourge of God," or before Genseric, the savage vandal. While asserting Rome's supremacy which, in the name of Christ, she was proclaiming to the world, he took care to maintain his absolute power in his own city. He therefore remorselessly persecuted the Manicheans as incurable heretics, by driving them from Rome. Nor was he content with driving them from Rome. Under his prompting, Valentinian III. confirmed the bloody edicts of Theodosius and his successors, by which heretics were harassed and destroyed. Leo declares in his letters that an investigation before the senate brought out a confession by the Manichean bishop, that a tender maiden had been violated in their meeting; that the perpetrator of the crime pleaded guilty to the horrible charge, and those who had been present confirmed it. Such stories were told against the Christians in former days to furnish an excuse for murdering them, and now those calling themselves Catholic Christians pursued a similar policy.

Leo was great as a preacher, and he was the best writer of the age, now that Augustine was gone. His letter to Flavian, which the robber Council had contemptuously rejected, was not only read but endorsed by that great Council, which we are now to consider. If ever a Council was called under favorable circumstances, that of Chalcedon was so, preëminently. Finding it impossible to gain his point of having the new Council called in the West, Leo acquiesced in Marcion's

arrangement; and sent representatives to extend and consolidate the power of the Popedom and his own. But, with every conceivable advantage for securing harmony throughout Christendom, it failed—failed ignominiously. God again “befooled the wisdom of this world.” “The remedy applied by this Council,” says Mosheim, “to heal the wounds of a torn and divided church, proved really worse than the disease; for a great number of Oriental and Egyptian doctors, though of various characters and different opinions in other respects, united in opposing with the utmost vehemence the Council of Chalcedon and the epistle of Leo, which that assembly had adopted as a rule of faith, and were unanimous in maintaining an unity of nature, as well as of person, in Jesus Christ. Hence arose deplorable discords and civil wars, whose fury and barbarity were carried to the most excessive and incredible lengths.” And all about the natures and person of Jesus Christ! The meek, the lowly in heart, who said: “By this shall all men come to know that ye are my disciples, if he have love to one another.” Surely, if in a world so full of mutual hatred as this naturally is, mutual love was the sure mark that those who were blessed by it were disciples of the Lord Jesus, the bloody contentions and barbarous civil wars, which those calling themselves Christians—Catholic Christians—were now waging with each other, were a clear proof that neither party was really Christian at all. “Ye are my friends,” said Christ, “if ye do what I command you.” And yet these self-styled Catholics who were filling the world with mutual slaughter, doing, in short, the very things which Christ had most of all forbidden, fancied they alone were his friends. “There

is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. xiv. 12).

And now let us examine the constitution and working of that famous Œcumenical Council of Chalcedon, which all Catholics, whether Roman or Anglican, agree to glorify. It was called, as already stated, by Marcion, the husband of Pulcheria, and the place selected for the Council showed that the monkish influence which, through the court eunuch, had controlled Theodosius II., was now at an end. Abbot Eutyches, the godfather of the eunuch Chrysaphius, had been omnipotent in the robber Council of Ephesus; but the sudden death of Theodosius prevented him from reaping the expected fruit of the murder of Flavian, by occupying his place in the patriarchal throne of Constantinople. Paschasianus, one of the papal legates, presided. There were six commissioners who represented the majesty of Marcion. About six hundred bishops came from every part of the East; the West being represented by Leo's legates.

The Council first disannulled the act of the robber Council in deposing Flavian and Eusebius. It then proceeded to judge Dioscorus and five of his more notorious partisans; the vast majority of the robbers of Ephesus being loudly penitent, protesting they had been compelled, by violence, to act with Dioscorus. Their plea was allowed; but Dioscorus and his five were deposed. The imperial commissioners, however, would not allow the validity of the act till it had been confirmed by Marcion. It was all in vain that Dioscorus claimed: "They are not condemning me alone, but Athanasius and Cyril." He had the effrontery to add: "They forbid us to assert the two natures after

the incarnation," the very dogma for which he had beaten Flavian to death. When the reading of the acts of deposition was completed, they broke out into wild shouts of glory to the emperor and senate, appeals to God, and anathemas on Dioscorus: "Christ has deposed Dioscorus; Christ has deposed the murderers; God has avenged his martyrs."

The following session was occupied in condemning the Eutychians, who denied the two natures in Christ. The creeds of Nicæa and Constantinople were again affirmed. Two letters of Cyril, and Leo's famous letters to Flavian, which the robbers at Ephesus "spit upon," were endorsed in the usual style of frantic outcries: "This is the belief of the Fathers—of the apostles!" "So believe we all!" "Accursed be he who admits not that Peter has spoken by the mouth of Leo!" "Leo has taught what is righteous and true; and so taught Cyril!" "Eternal be the memory of Cyril!" "Why was not this read at Ephesus? It was suppressed by Dioscorus!" Then the cries of the penitent bishops, who had joined in the suppression confessing their crime, mingled with the shouts of the enemies of Dioscorus: "Away with the Egyptian!" "The Egyptian into exile!"

The commissioners had great difficulty in preventing the bishops from turning the Council of Chalcedon into the "robber Council" of Ephesus; and, indeed, the Œcumenical Council of Ephesus was little better, where everything had been carried by wild yells, which savage Indians never allowed to mingle in *their* councils. Such "vulgar bawlings," the imperial laymen somewhat sharply told the prelates, were not seemly in them. No doubt Leo's legates helped the

commissioners to keep some order. The sentence against Dioscorus was silent about his murders, his incontinence, his rapacity. Even his heresy was not mentioned, and, though the deacon Ischyriion offered to prove by witnesses the murders of which Dioscorus had been guilty, he was silenced. Leo's representatives were well aware it was their interest, as well as their master's, that Dioscorus, the patriarch, should be disgraced as little as possible, and that whatever disgrace was inflicted should be for the maintenance of episcopal discipline, and above all for strengthening the Papacy. Accordingly, the sentence, which was read by one of the legates, merely declared that "Dioscorus, sometime Bishop of Alexandria, had been found guilty of divers ecclesiastical offenses. To pass over many, he had admitted Eutyches, a man under excommunication by lawful authority, into communion; he had haughtily repelled all remonstrances; he had refused to read the epistle of Leo at the Council of Ephesus; he had even aggravated his guilt by daring to place the Bishop of Rome himself under interdict. Leo, therefore, by their voice, and with the authority of the Council in the name of the apostle Peter, the rock and foundation of the church, deposes Dioscorus from his episcopal dignity, and excludes him from all Christian rights and privileges."

The work, then, of putting down Dioscorus, was well done; but the far greater work of putting down the Eutychian heresy, and clearly defining the constitution of Christ's person, failed ignominiously, and far worse than failed, for while it necessarily left the whole subject in its former mystery, it extended and embittered the endless "word-fights" about the natures of

Christ all over the East. The letter of Leo, so glorified by the Fathers of Chalcedon, merely reiterated, with ingenious variety of phrase, the fact that Christ was at once God and man. But it did not accomplish this without flatly contradicting Christ. In a most eloquent passage, he says: "As a man, he was tempted by the craft of the devil; as God, he was waited on by the angels. To hunger, to thirst, to grow weary, to sleep, is evidently human; but, with five loaves, to satisfy five thousand men; largely to give living water to the Samaritan woman, a draught which enabled the drinker to thirst no more; over the surface of the sea to walk with unsinking soles, and to frighten the waves swelling with boisterous tempest, is undoubtedly divine."

This, indeed, is splendid, but as an argument on the point in hand, it is worse than useless. For if it means anything, it implies that the agent in Christ's miracles was the second person of the Godhead. It was "the Word that became flesh." But Christ distinctly declares (John xiv. 10), "But the Father abiding in me himself doeth the works." It is thus that the "wisdom of man is foolishness with God," when it *will* be "wise above what is written." It was enough for the apostles and presbyters whom they appointed to proclaim the God-man as the Saviour of the world, without puzzling themselves and their hearers about the mysteries involved in that union. As they did not know, any more than ourselves, how soul and body are united in man, they would not have allowed any curious fool to stop them in their divine work of saving souls by queries about the nature of the union between the Word and the flesh, which he took of the Virgin.

And the apostolic presbyters, for two hundred years, followed the example of the apostles in avoiding all such "foolish questions." It was thus that all the primitive triumphs of Christ were accomplished. But the men who, out of presbyters, rose into prelates, entered into their labors and spoiled them by "philosophy and vain deceit"—the very things of which Paul warned the Colossians to beware (Col. ii. 8).

In saying that the divine and human natures were united in Christ to form *one person*, Leo uses a form of expression that has been adopted equally by Romanist and Protestant. It is, however, a form of words not found in Scripture, and it explains nothing. The only place (Heb. i. 3) where *person* is applied to God in English Version, it should be expunged as *hypostasis*. The word there used properly signifies *substance*. Nowhere, then, is the word in Scripture applied to either Father, Son, or Holy Spirit. It is an invention of man, and as such has led to strife, not to the advancement, but the destruction of true godliness. If not contrary to apostolic teaching, it seems, at any rate, "*aside from*" it; neither Christ nor his apostles ever using the word in connection with the Godhead.

In the use of that fatal Nicene compound, *homo-ousion*, the Fathers at Chalcedon seemed not to know what they were saying, for they employ the word in two totally different senses in the same breath. They declare that Christ is of the same substance with the Father as to his Godhead, and of the same substance with us as to his manhood. In the former use of the word, the Fathers mean to assert that the Son is numerically one with the Father; in the latter they do not mean that he is one with us, any more than

all men that ever were, or will be born, are one with each other—that is, generically, as partakers of the human nature. If they understood the word, as applied to the Godhead, in the same sense as they applied it to manhood, they were making three Gods.

It is important to notice that the creed as at last agreed on, was brought forward by the imperial commissioners; and the emperor ordered all the clergy, the military, and the citizens, to receive the faith of Chalcedon, threatening degradation to all who opposed it; and took care that a canon should be passed, asserting the *equality* of the chair of Constantinople with that of Rome. Leo abhorred *that*.

But all the policy and power of Marcion, combined with all the influence of the Council of Chalcedon, utterly and ignominiously failed. Milman, like Mosheim, is forced to confess the disgraceful fact. "The Council of Chalcedon," says the former, "had commanded, had defined the orthodox creed in vain. Everywhere its decrees were received or rejected according to the dominant party in each city, and the opinions of the reigning emperor. On all the metropolitan thrones there were rival bishops, anathematizing each other, and each supported, either by the civil power, by a part of the populace, or by the monks, more fierce and unruly than the unruly populace." . . . "We are impatient of these dreary and intricate feuds. That of Alexandria it must not be said ended, for it might seem interminable, but came to a crisis in the horrible assassination of Proterius. So little had centuries of Christianity tamed the savage populace of this great city, that the bishop was not only murdered in the baptistery, but his body treated

with shameless indignity, and other enormities perpetrated which might have appalled a cannibal" (Lat. Chris., Vol. I., pp. 226, 227, 228).

For the honor of Christ I must protest against these horrible atrocities being connected with the name of Christianity. It was two centuries of Christianity grown apostate, first under prelates alone, and then under prelates, and emperors, and monks combined, that covered the empire with these outrages. Christianity, as taught by Paul of Tarsus and his brethren, and by the presbyters who followed them, by Clement of Rome, by Papias, by Polycarp, by Ignatius, by Irenæus, by Justin Martyr, by Tertullian, filled the cities of the empire with holy men, that confounded the pagans, and made them exclaim: "Behold! How these Christians love one another!" But two centuries of episcopal Christianity, as taught by *Paul of Samosata*, by the Eusebiuses, by Athanasius, Cyril and Dioscorus, by Ambrose, Augustine, Jerome and Damasus; and enforced by the code of Constantine, and the still more bloody code of Theodosius, compelled the pagan Ammianus to stigmatize the Catholics of his day as more savage to each other than the wolf and the tiger.

The same frantic scenes of outrage and mutual murder that disgraced Alexandria, were enacted in Antioch, Jerusalem, Constantinople and Rome. It had been well if this madness had been limited to the great cities; but Milman informs us: "But it is not insurrection in Constantinople alone. The empire is in revolt on the question of the two natures of Christ. The first great religious war, alas! for many centuries not the last! imperils the tottering throne of Anastasius.

The Thracian Vitalianus is in open rebellion; obtains a great victory over the imperial general Hypatius; wastes Thrace, depopulates the whole country, the whole realm, up to the gates of Constantinople. He is before the city at the head of sixty thousand men. His banner, his war-cry, is that of religious orthodoxy. He proclaims himself the champion, not of an oppressed people, of a nobility indignant at the tyranny of their sovereign, but of the Council of Chalcedon" (Lat. Christ., Vol. I., p. 247).

An "empire in revolt on the question of the two natures of Christ"! For two centuries there had been no "question about the two natures of Christ." The great fact that "the word became flesh," was the foundation of the "good news" that proclaimed "peace on earth, good will to men." By what infernal sleight of hand had the message of peace and good will become the war-cry of maddened nations? Here is a triumph of Satanic magic, which it were well for all Christians to meditate. It was simply by forgetting the fact while fighting about the manner of the fact: ignoring what God had revealed while fighting about what God had *not* revealed. The Ethiopian eunuch believed that Jesus was the Son of God when Philip began at the fifty-third chapter of Isaiah, and expounded to him who "the man of sorrows" was, that bore our griefs and carried our sorrows, who was led as a lamb to the slaughter, by whose "stripes we are healed"; and "declared to him the good news of Jesus." Philip could not do this without declaring his birth by the virgin, in consequence of which he was "called the Son of God." But, if instead of allowing Philip to go on and show how this Son of God

lived, and died, and rose, and commanded the apostles to go unto all nations to proclaim the good news, that all, who believed *these facts*, might be baptized and saved, the eunuch had stopped him at first, and demanded *how* the union between the Son of God and the Son of Mary was brought about; and had Philip, instead of simply keeping to his facts, gone into the perplexities and contradictions of the bishops of Ephesus and Chalcedon, the message would have been marred, and the Ethiopian would never "have gone on his way rejoicing;" Candace would never have heard of death destroyed in the tomb of Joseph; Ethiopia would not have begun to stretch out her hands to God.

As Philip preached the good news to the Ethiopian, the apostles preached it to the nations. They were witnesses of what they had *seen*, and *heard*, and *known*. "Ye are witnesses of these things," said Christ before he ascended. If instead of keeping to their facts they had begun to quarrel with and curse one another, like their pretended successors, as to *how* the Father, Son, and Spirit were equal and unequal, what a *person* was, how the Second Person united himself to the Son of Mary and yet made but one person, would the nations ever have heard the story of the manger, the miracles, the cross, the sepulchre, the resurrection, the ascension, the Pentecostal outpouring? And yet it was by hearing these FACTS and believing them, and proving their faith by dying, like the apostles, for their testimony, that they were saved, and became the means of saving the thousands who, everywhere, believed.

Paul had often before delivered his testimony to the Corinthians; but on writing to them his longer

letter he does not think it superfluous to deliver it once more (I. Cor. xv. 1-11): "Now, I declare to you, brethren, the good news which I announced to you, which also you accepted, in which you also are standing, through which you are also being saved, if ye, in whatever discourse I announced it to you, are holding it fast, unless indeed ye believed in vain. For I delivered to you, among the first things, that which I also accepted, that Christ died for our sins according to the Scriptures; and that he was buried; and that he hath been raised on the third day, according to the Scriptures; and that he was seen by Cephas, then by the twelve: after that he was seen by five hundred brethren at once; of whom most are remaining until now; but some also fell asleep. After that he was seen by James; after that, by all the apostles; and last of all, as by the untimely birth, he was seen also by me. For I am the least of the apostles, who am not fit to be called an apostle, because I persecuted the Church of God. By the grace of God, however, I am what I am; and his grace, which was shown toward me, did not become void: nay, more abundantly than they all did I toil—not I, however, but the grace of God which was with me. Whether then I, or they, so do we proclaim, and so did you believe."

There is the apostolic proclamation! There the testimony of all the apostles. "We are witnesses of these things!" "Christ died for our sins, according to the Scriptures; he was buried; he hath been raised, the third day, according to the Scriptures." He died for us! He lives for us! Some of the weaker brethren among the Corinthians, if they were not "believers

in vain," might say to themselves when this part of the letter was read: "Why, that is still the old thing! Paul has told us that a hundred times! All the time he was here it was nothing but Christ crucified; and now he goes over every fact about those who saw Christ after he rose, as if he were giving his testimony before Festus or Felix; as if *we* did not know all that." But the stronger brethren felt their hearts begin to burn when they heard once more from their apostle that "Christ died for our sins, according to the Scriptures; that he was buried; that he hath been raised the third day, according to the Scriptures." *Old things, indeed!* No! they will never grow old. "Unto him that loved us and washed us from our sins in his own blood," shall be the *new* song for ever; and we shall sing it when we grow young again—and strong as an eagle on resurrection morn; and we shall love it the better the longer we sing it, and that shall be for eternity.

Paul, then, was a matter-of-fact man; and he tells us all the apostles were the same. But those who called themselves their successors were not. When they assembled at Nicæa it was not to declare the good news which Christ sent forth his apostles to proclaim: that he died for our sins; that he was buried; and that he rose again the third day; and "*all according to the Scriptures.*" No! They did not speak like the apostles. They did not "hold fast" the words of the apostles. They went to Plato and Aristotle for words which the apostles knew not, or, if they knew them, would not use. Did Athanasius know better than Paul how to speak of God and Christ? Although, therefore, they proclaimed the death, burial, resurrection,

ascension, and coming of Christ, these did not stand in the *front* of their testimony. They were all secondary to something the apostles never mentioned. They spoke "aside from" the apostles, which Paul and Peter expressly forbade, and so "made divisions" that have never been healed, and "stumbling-blocks" over which the nations have fallen.

Of all the virtues which make up Christian morality, the most comprehensive, the most essential, the most beautiful, is love. "Though I speak with the tongues of men and of angels," cries our fervid apostle, "but have not love, I am become sounding brass, or a tinkling cymbal" (I. Cor. xiii. 1). All his letters breathe love more than anything else, showing in this the spirit of him who said: "A new commandment I give you, that ye love one another." "By this shall all men come to know that ye are my disciples, if ye have love one to another." "God is love," cries the not less fervid John, "and he that dwelleth in love dwelleth in God, and God in him." "If any one say, I love God, and hate his brother, he is a liar." "Every one that hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." Did the cursing bishops ever read these texts? If we test the creeds of Nicæa, Constantinople, Ephesus, and Chalcedon, as Christ and his apostles test men, they can hardly be reckoned Christian creeds, for they have been followed by nothing but persecution, wars, and murders, in the name of the Trinity, in every country under heaven where they have been established and enforced by kings and bishops. When the Arian Goths and Vandals came in the fifth and sixth centuries to punish the Catholics of the Roman

empire, their morals were not inferior to those of the boasters in Nicene orthodoxy. On the contrary, a Catholic presbyter of Marseilles upbraids, in the severest language, the disgraceful inferiority of the Catholics to their Arian conquerors, in practical morality. Both, however, were bad. Gross ignorance and the basest superstition on the part of the people throughout the East and West, and the ever-increasing ambition and avarice of the clergy, form the staple of these dreary annals.

When Bishop Ellicot agreed with his brethren to vote for the Roman endowment, he gave as a reason that Rome held by the first four Councils. "Qui s'excuse s'accuse;" if the bishop's vote needed an apology, he made a very poor one. These four Councils, as we have seen, were huge conspiracies between the "kings of the earth" and the Apostate Church, for the shedding of blood. There was not one of them that was not immediately followed by banishments and death.

Besides, the Anglicans will find it difficult to explain why they endorse the first four Œcumenical Councils, and withhold their patronage from the fifth. That was called by the orthodox Justinian, to confirm the decrees of Chalcedon, respecting the two natures. Why must the work of the obscure Marcion be magnified, and that of the famous Justinian, that "most Christian emperor," be ignored?

And if consistency compels the admission of Justinian's Council, where shall we stop? We find ourselves on an inclined plane, descending, in spite of ourselves, to the fourth Council of the Lateran, with the fierce Innocent III. at its head, ordering the

extermination of the Albigenses, the establishment of the Inquisition, and a continuation of the Crusades which, for two centuries, filled Europe and Asia with ruin and slaughter. We shall find ourselves at last in the Council of Constance, consigning John Huss and Jerome of Prague to the stake, on the plea that promises and oaths were of no force when heretics were to be destroyed.

If, then, it is impossible to find one Œcumenical Council, in all those that have met during fifteen centuries, whose consequences have not been mischievous just in proportion to the power which enforced its decrees, it is very interesting to ascertain, if possible, what may be the results of that one now sitting in the Vatican. There is, indeed, this notable peculiarity in the present case: The Pope can not now count on one emperor or king sending forth his armies to carry out the Papal decisions. It is hard to conceive what Pius IX. expects to gain by his movement.

Should the Council affirm the infallibility of the Pope, it thereby condemns itself, as well as its master, as heretical; because it will contradict those councils and popes who have condemned Pope Honorius I. If infallibility belong to the Pope, as such, then all the predecessors of Pius must have been as infallible as himself; how, then, was Honorius condemned as a heretic by an Œcumenical Council, as well as by several popes, who affirmed the sentence? Such a dogma would, therefore, infallibly convict this Council, as well as its pope, of heresy. If they recoil from the precipice which Stossmeyer, Dupanloup, and Gratry are pointing out, and refuse what the Pope demands, they inevitably convict him of ignorance. He will

stand in history as the Pope who summoned seven hundred bishops from all lands to "build a tower whose top should reach unto heaven, and behold, their speech is confounded, and God scatters them again over all the face of the earth."

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